Problems in Translating Collocations in Religious Texts in Light of the Contextual Theory

مشاكل ترجمة المتلازمات اللفظية في النصوص الدينية في ضوء النظرية السياقية

By

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Authorization

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Dedication

To my late parents and my family

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ث	?
ج	j
ح	?
خ	kh
د	d
ذ	ð
ر	r
ز	z
س	s
ش	sh
ص	?
ض	?
ط	?
ظ	?
ع	?
غ	gh
ف	f
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ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y

Vowels	Transliteration
---َ----	a
----ُ----	u
----ِ----	i , e
--و----	u
--ا-----	?
و	?
--ي----	?
----يَّ	iyy
وَ	aw
وُّ	uww
يَ	ay

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Abstract

This study aimed at investigating the most serious problems that translators face when rendering collocation in religious texts namely, the Holy Quran, the Hadith and the Bible in light of the contextual theory. The study raised the following questions:

1- What problems do graduate students majoring in translation encounter when translating collocations in religious texts?

2- What strategies do they employ in such translations?

3- Are there any differences between the translation of professional translators and that of M.A translation students?

To achieve the goals of the study, the researcher selected a purposive sample that comprised 35 students enrolled in the M.A translation programs in Petra, Yarmouk and the University of Jordan. The researcher also constructed a translation test that consisted of 45 contextually short sentences selected from the above-mentioned three religious texts and distributed as 15 sentences for each religious text.

The results of the study revealed that (i) translators encountered difficulties in lexical and semantic collocations due to ignoring the context.(ii) the strategies used by both students and translators were synonymy, generalization, deletion, paraphrasing and literal translation.(iii) the employed strategies were similar between professional translators and the students which resulted in making the same lexical and contextual errors.

The study concluded that translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations, the disparities between Arabic concepts and beliefs and Western ones, and always take the context into consideration.

مشاكل ترجمة المتلازمات اللفظية في النصوص الدينية في ضوء النظرية السياقية

إعداد

مريم أبو شقرة

إشراف

الدكتور بدر الدويك

ملخص الدراسة

هدفت هذه الدراسة إلى تناول أهم المشكلات التي تواجه المترجم حين يقوم بترجمة المتلازمات اللفظية في النصوص الدينية وهي القران الكريم، الحديث الشريف والإنجيل. من العربية إلى الانجليزية في ظل ألنظريه السياقية.و طرحت الدراسة الاسئله التالية:

1- ما هي المشكلات التي تواجه طلاب الدراسات العليا في قسم الترجمة عند قيامهم بترجمة المتلازمات اللفظية من اللغة العربية إلى اللغة الانجليزية في ظل النظرية السياقية ؟

2- ما هي الاستراتيجيات المتبعة في الترجمة؟

3- هل هنالك فروق بين ترجمات الطلاب والمترجمين المحترفين؟

وللإجابة على هذه الاسئله قامت الباحثة باختيار عينة انتقائية من ثلاث جامعات أردنيه لطلبة الماجستير /قسم الترجمة وهي اليرموك والاردنيه والبترا. وتكونت عينة الدراسة من 35 طالباً وطالبه. كما وقامت الباحثة بإعداد اختبار ترجمه مكوّن من 45 جمله قصيرة مقتبسه من النصوص الدينية الثلاث المذكورة سابقا ضمن سياقها. وقد خصصت الباحثة 15 جمله لكل نص ديني حيث قاس الاختبار مدى صعوبة ترجمة المتلازمات اللفظية و الاستعاريه في النصوص الدينية.

أظهرت النتائج:1-أن المترجمين واجهوا صعوبات في ترجمة المتلازمات وخاصة اللفظية و الاستعاريه لعدم أخذ السياق اللغوي في عين الاعتبار.2- وبينت الدراسة أن الاستراتيجيات التي تبناها الطلاب في محاولتهم القيام بترجمة المتلازمات اللفظية هي: الترادف ، الترجمة الحرفية، التعميم ، والحذف.3- إن الاستراتيجيات المتبعة كانت متشابهه مما أسفر عن تشابه الأخطاء اللفظية والسياقية.

وخلصت الدراسة إلى انه لا بد من توفر شروط هامه يجب أن يتمتع بها من يقوم بترجمة المصطلحات اللفظية في النصوص الدينية، منها :أن يكون المترجم على دراية واسعة في معرفة طبيعة المتلازمات اللفظية والاستعارية، وأن يكون مدركا لاختلاف المفاهيم والمعتقدات الدينية المختلفة بين الحضارتين العربية والانجليزية، وأن يؤخذ السياق في عين الاعتبار .

Chapter One

Introduction

1.1 Background of the Study:

In any language, words always occur in the company of other words. A collocation is one type of relationship between certain words that have the tendency to co-occur regularly with other lexical items and form a lexical unit by which the meaning can be deduced from one of the components of the collocation.

However, there are certain constraints that determine the relationship between words, which are likely to be combined in utterances to convey meaning. This meaning resulting from collocation is not simply a matter of associations of ideas but, according to Palmer (1986, p.79), is "idiosyncratic" and cannot be predictable from the meaning of the associated words. Palmer gives the example of "blond" as an adjective referring to color. It is highly restricted in its distribution. "Blond" is associated with hair and not with door even if the color of the door is blond. Therefore, there is blond hair but not blond door.

The interest in the translation of collocations emerges from their vital role in language. On the one hand, they indicate language proficiency; on the other, their association plays a vital role organizing the relations within a text. They are "crucial to the interpretations of a text" (Halliday & Hasan, 1976, p.287).

Accordingly, investigating collocations has been a major interest for researchers**,** (Newmark, 1988; Hafiz, 2002; Abu-Ssyadeh, 2007). They have been interested in studying the lexical relations between words that are likely to combine with one another. They have also emphasized the importance of collocations in translation, while suggesting that it is difficult to translate collocations from one language into another.

Newmark (1988) refers to the importance of collocations in translation as the "most important contextual factor as far as it usefully affects translation" (p.212). He further emphasizes this importance by describing collocations as the "nerves" of a text. "If grammar is the bones of the text, collocations are the nerves, more subtle and multiple and specific in denoting meaning, and lexis is the flesh" (p.213).

Hafiz (2002) agrees on the important role collocations play in language and in translation. He adds that it is "important to understand the nature of lexical collocability so as to be able to determine which lexical combination should be entered in the reference work and which are not needed there" (p.95). He recognizes that collocations are considered by some linguists as a "problem" and by others as a "phenomenon" (p.96). However, he indicates that the Arabic language is extremely rich in many forms of collocations and these are mostly combined on semantic bases. Hafiz gives the example of the Arabic collocation "جريمة نكراء" "jar?mah nakr??" whereby the noun "jar?mah" "جريمة" "crime" collocates with the adjective "nakr??" "نكراء" "detestable" because of the semantic relationship between the meanings of the two words. He further emphasizes the urgent need for compiling a monolingual dictionary of Arabic collocations. He argues that such a dictionary would be of great benefit to translators, to foreign learners of Arabic and even to native speakers of Arabic.

Similarly, Abu-Ssyadeh (2007) indicates that the "interest" and "awareness" of research in the area of collocation is due to the significant role played by collocations as "central to the process of foreign language learning and translation" (p.70). Therefore, collocational competence is of vital importance in translation and lack of this competence will evidently be a constant problem for translators.

Halliday (1978) stresses the need for a look into **The Context** in which a text is produced while analyzing or interpreting a text. He points out that the real pressing

question here is "which kinds of situational factors determined which kinds of selection in the linguistic system?". Context here relates to the context of situation and context of culture, both of which "get into text by influencing the words and structures that text producers use" (p.32).

Similarly, Farghal &Shunnaq (1999) consider the context as an "important notion in the process of translation and the type of equivalence that the competent translator opts for depends primarily on contextual factors" (p.9). An example is taken from the Holy Quran to show the significant role played by the context in the translation of religious collocations. In the two examples below, the verb "?ibyya??a" "إبيَّضّ" is translated differently into English depending on the relationship between the verb and the noun with which it collocates and as specified by the context.

Example 1: (Yousuf, 12:84)

"وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰأَسَفَىٰ عَلَى يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ"

“wa tawall?ll? ?ayn?hu wa q?la y? ?asaf??al? y?fufa wa ?ibyya??at ?ayn?hu minal-?uzn”

In this example, the verb **"?**ibyya??a" "إبيَّضّ" is defined literally in Hans Wehr (1974,p.85) as: to "turn white". However, in this example, it acquires a metaphorical sense when it collocates with the noun "?yn?hu" "عَيْنَاهُ". This metaphorical meaning which is completely different from the literal meaning of the verb, is specified by the context. The acquired meaning is interpreted by Al-Zamakhshari (2002, p.478) as: "becoming blind".

The same verb acquires a totally different meaning when it collocates with another noun in a different context.

Example 2: (Al-'Imran, 3:107)

"وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَالِدُونَ"

"wa ?ammal-laðīn **?**ibiyya??at wuj?huhum fafi ra?matil-l?h hum fih? kh?lid?n".

In this example, the verb **"?**ibiyya??at" "إبيَّضتّ" collocates with the noun "wuj?huhum" "وُجُوهُهُمْ" to indicate according to Al-Zamakhshari (2002) that "their faces brightened" (p.391).

In the two examples above, the verb"**?**ibyya??a" "إبيَّضّ" has to be translated within its cultural context and thus, cannot be translated literally. If the collocation **"?**ibiyya??at wuj?huhum" "أبيضّت وُجُوهم" is translated literally to readers who are likely to have a different cultural background, the meaning will be distorted and collocation will lose its metaphorical sense. White faces in Arabic stand for purity whereas in English they indicate sickness and carry the implications of paleness.

Rendering the message intended is essentially resolved by context. A general agreement on "essentially contextual dimension operative in all theological discourse" has been developed in the last several decades of the twentieth century. Most theologians thus recognize that "contextualization is part of the very nature of theology itself." (Cortez, 2005, p. 1).

Similarly, House (2005) has outlined the theory of translation as re-contextualization theory whereby she has presented the text as a "stretch of contextually embedded language" and the meaning of this linguistic unit cannot be captured unless the translator "takes into account the interrelationship between the linguistic units and the context of situation" (p.343).

1.2 Statement of the Problem:

This study intends to point out the difficulties and problems that translators encounter as a result of misunderstanding the context and using the wrong strategies when they translate collocations in religious texts from Arabic into English and vice versa.

1.3 Questions of the Study:

The present study has attempted to answer the following questions:

1-What problems do graduate students majoring in translation encounter when translating collocations in religious texts?

2-What strategies do they employ in rendering collocations in religious texts?

3-Are there any differences between the translation of professional translators and that of M.A**.** translation students?

1.4 Hypotheses of the Study:

The researcher hypothesizes the following:

1- M.A translation students encounter some serious problems when they translate collocations in religious texts.

2- M.A. translation students tend to use literal translation and do not take the context into consideration in their translations.

3-Professional translators may encounter contextual difficulties in their translation.

1.5 Significance of the Study:

Dealing with collocations in religious texts is significant for three reasons: First, the very few studies that were previously conducted had been mostly concerned with investigating English as a Foreign Language (EFL) learners' proficiency in

rendering English collocations into Arabic. However, investigating the translation of Arabic collocations into English in specific religious texts has not received due attention.

Second, discussing and analyzing the outcome of this study will be a valuable contribution to the field of translation and translators who are interested in studying collocations in specific contexts.

Third, it is hoped that pointing out the nature of difficulties that translators face will help to open fields of further research**.**

1.6 Limitations of the Study:

1-This study is limited to two types of collocations: the lexical and the semantic.

2-Results cannot be generalized beyond the selected sample, which is composed of students in the M.A translation program in three Jordanian universities and four professional translators.

3-The generalization of results are limited only to the test that was constructed by the researcher.

1.7 Operational Definitions of Terms:

Collocations:

The term collocation in language refers to the tendency for certain words to combine with one another and the meaning of which can be deduced from at least one of the components of the collocation.

Collocational Clashes:

These are lexical collocational errors. They occur when the translator combines two words together and renders them into the TL without following the rules or

usage of that particular language. The translator then tries to keep the same structure or meaning of the SL.

Collocational Restrictions:

These are the constraints or restrictions placed on the co-occurrence of words. Some of these restrictions could be completely based on the meaning of the lexical item while others are based on the range of commutability that is; when a lexical item tends to collocate with a whole set of other words that share certain semantic features with it.

Context:

The setting in which an utterance occurs. It includes the linguistic context which consists of words, phrases, and sentences surrounding the utterance. It also includes the cultural one.

English as a Foreign Language (EFL):

This term is used when English is taught in a country, where it is not used as medium of communication.

Religious Texts:

The Holy Quran, the Hadith and the Bible.

Source Language (SL):

It is the language from which translation is to be made.

Target Language (TL):

It is the language into which the text is translated.

Chapter Two

Review of Literature

2.0 Introduction

This chapter consists of theoretical and empirical investigations. The theoretical part presents the problems and difficulties of translating Arabic collocations in general and in religious texts in particular, and then it discusses the various definitions and classifications of collocations as defined and classified by many Arab scholars. As for the empirical part, the study points out certain empirical studies that were mostly conducted on Arab learners of English at two university levels; graduate and undergraduate with the exception of one study that was performed on translators. These studies aimed at finding out the errors committed by both the students and the translators.

2.1 Review of Theoretical Studies:

2.1.1 -Arabic Collocations:

The recent studies on Arabic collocations and their relation to translation have been regarded as quite limited. Collocations in Arabic exist under different titles and it seems that linguists are in disagreement with regards to the term collocations.

Tha'labah ثعلبه (1976) recognized collocations as antonyms such as the nouns "life and death" "al?ay?tu wal-mawtu" "الحياةُ والموت". Tha'labah called these collocations muj?warat al-?a??ad مجاورة الأضداد (cited in Malkawi, 1995). Like other linguists, Al-Qasimi (1979) has referred to it as التعابير الإصطلاحيه atta??b?r al-i??l??iyya. However, he has adopted a more analytic view of collocations when he classified Arabic collocations into a variety of categories that included the lexical as well as the grammatical. Nevertheless, not too many researches discuss word combinations in the Arabic

language in general and collocations in particular. Some of the available literature is derived from linguistic research, such as that by (El-Hassan, 1982; Emery, 1991; Hafiz, 2002; Ghazala, 2004; Bahumaid, 2006; Abu Ssyadeh, 2007).

2.1.2 Problems in Translating Arabic Collocations:

Despite their significant role in language in general and translation in particular, Arabic collocations pose a tremendous challenge to translators when translated into English. The difficulty of translating Arabic collocations into English and vice versa has been acknowledged by many researchers, (Newmark, 1988; Hatim &Mason, 1990; Zughoul, 1991; Baker, 1992; Bahumaid, 2006). Those researchers have attributed the challenges in translating collocations from one language to another to three different factors:

The first factor relates these problems to the unpredictable nature of such collocations in the target language. The second deals with the cultural and linguistic differences between the source language and the target language. The third factor is related to the lack of bilingual dictionaries on collocations. Thus, they agreed that a translator faces problems in rendering equivalents of the target collocations. One of the main difficulties a translator may face in translating collocations is lack of ability to recognize a collocation that could be considered natural or acceptable in the Target Language (TL).

Newmark (1988) has acknowledged the significant role of collocations in translation and referred to the difficulties that confront the translator as a "continual struggle to find appropriate collocations" (p.213). According to Newmark, recognizing a collocation is one of the most important problems in the process of translation. He

further added that "sensitiveness to collocation is most useful when considering Source Language (SL) collocations and relating them to transparent TL collocations" (p.213).

Hatim and Mason (1990) agreed with Newmark that finding the exact equivalent of collocations in the TL has been one of the major problems translators usually face. They noted that "there is always a danger even for experienced translators that source language interference will occasionally escape unnoticed and unnatural collocation will flaw the target text" (p.204). Therefore, the translator should aim at maintaining naturalness; otherwise, translation will convey unfamiliar and unacceptable ideas to the target readers. For example, in English the verb "break" collocates with the noun "promise" to form the collocation "break a promise". This cannot be rendered literally into Arabic "kasara ?ahdan" "كسر عهداً" but as "naqada ?ahdan" "نقض عهداً".

Similarly, Zughoul (1991) has considered the acquisition and correct production of such word combinations as a mark of an advanced level of proficiency in a language. However, it is also an area where students err frequently in the process of translation. Hence, such errors are attributed to the linguistic and cultural differences between languages. Zughoul asserted that different languages configure collocations differently. Moreover, the equivalents of words that collocate in one language do not necessarily collocate in another.

Baker (1992) attributed the challenges that translators face to the inability on the part of the translator to recognize these collocational patterns with their unique meanings as different from the sum of meanings of its individual words. For example, the collocation "sharp eyes", will be mistranslated if the translator fails to recognize that the word "sharp", when it collocates with "eyes", acquires a new meaning that must be rendered as "keen" or "especially observant" (p.53). In addition, different languages configure collocations differently. Hence, what collocates in one language does not

necessarily collocate in another. Collocations are not only arbitrary across languages but they follow certain restrictions and differ from one culture to another (p.52). For example, "drink" in English collocates naturally with liquids like "juice and milk", but does not collocate with "soup". However, what collocates with "soup" is the verb "eat". Yet, in Arabic, the verb "drink" is restricted to liquids only .Therefore, it collocates with "soup". It is then "yashrabual-?as??a" "يشرب الحساء", but not "يأكل الحساء" "ya?kulual-?as??a". Added to this, lack of rules to govern these combinations makes it even more difficult for professional translators to find the adequate equivalence in the TL. Translators according to Baker, have no way of knowing why it is said in English "bake a cake" but not "do a cake"(p.53).

Bahumaid (2006) has emphasized the special role of collocations in language. Basically, he attributed the problems of collocation in translation to the reason that collocation "as a phenomenon has not been clearly specified by linguists" (p.13). Hence, there is no clear cut-off point between a collocation and a non-collocation. This could lead to the various translation problems where the translator will be confronted by numerous problems of various sorts in rendering collocation at both levels, "the intralingual and the interlingual level" (p.133). He has indicated that collocations at the level of translation present a major "hurdle" as the translator faces the "arduous" task, searching for the "acceptable collocations" in the TL. He then classified these problems into three types (p.133):

(i) Intralingual problems: These relate to identifying collocations within the same language whereby two synonymous words may overlap. For example, the two verbs "passed away" and "died" are synonyms and both can equally collocate with people. However, only "died" collocates with animals. In Arabic Al-Tha'aalibi (1981) has stated that, "m?ta" "مات " ، "qa?? na?bahu" "قضى نحبه" ، "tuwufiyya" "توفي" and

"nafaqa" "نفق" , are synonymous words. However, only " m?ta", "qa?? na?bahu" and "tuwufiyya" collocate easily with people, whereas"مات" "m?ta" and "نفق" "nafaqa" collocate with animals (p.46).

(ii) Interlingual problems: He listed several problems in translating collocations across languages. One of these problems is related to the different range of words in the source and target languages. He gave the verb "catch" as an example (p.135):

English collocations	Arabic equivalents
Catch a fish	**يصطاد سمكة ya???du samakatan**
Catch a cold	**يصاب بنزلة برد yu??bu bi nazlati bardin**
Catch the train	**يلحق بالقطار yal ?aqu bil-qi??ri**
Catch fire	**تشتعل النار فيه tashta?ilu an-n?ru f?hi**

(iii) Other problems related to certain collocations that are metaphorical, language specific and culture–bound ones. For example, "Hercules of his times" "?antar zam?nuh" "عنتر زمانه". Bahumaid has concluded that for a translator's task to search for the acceptable translation is "aggravated" even further by the lack of adequate bilingual dictionaries on collocations which if available are of great assistance to the translator (p.138).

Similarly, Abu Ssyadeh (2007) has acknowledged that collocation is a "complex lexical phenomenon" that is "central to the process of foreign language learning and translation" (p.70). Yet, as far as collocation is concerned, "Arabic English dictionaries have not assigned this phenomenon the status it has been given in recent English monolingual dictionaries" (p.72). He concluded that contemporary dictionaries do not contain enough collocational information to support either learners of Arabic or translators. Hence, learners and translators are in urgent need for monolingual Arabic

collocational dictionaries to enable them identify the lexical environment in which a given word must occur.

2.1.3 Problems in Translating Collocations in Religious Texts

Most of the problems encountered in the translation of collocations in religious texts are due to the specificity of certain lexical items, which are rooted in the structure of the language and are deeply immersed in Arabic culture.

However, studies that attempted to investigate the difficulties of rendering collocations in religious texts such as the Holy Quran, the Hadith, and the Bible are quite limited. In the translation of the Holy Quran, Al-Ali (2004) has pointed out that studies in the Holy Quran have not received due attention. He further added that few researchers like (Al-Said & El-Hassan, 1989; Momani, 1999; Abd-Raheem, 2000; Abdelwali, 2002; Abdul-Raof, 2007) dealt with various aspects of Quranic texts and concentrated mostly on problems encountered when translating the lexical, the grammatical, and the rhetorical variations in the Holy Quran. Another limited study by Al-Said &El-Hassan (1989**)** tried to investigate the lexical problems in the translation of collocations, ambiguous items, and culture specific terms (cited in Al-Ali, p.1).

Nida (1964) has indicated that collocations in the Bible were not investigated as a separate topic. He further added that a variety of phrases in the Bible contain collocations of compact semantic relationships, archaic and figurative language, that are "purposely ambiguous and metaphoric" (Nida, p.101). If these are translated literally, they will result "in meaningless strings of words" (Nida, p.165). He further

added that messages implied in such collocations must be adjusted in accordance with the receptor language and culture.

Furthermore, McElhanon & Franklin (1979) have acknowledged that collocations in religious texts pose a great difficulty to the translator. They noted that "the language of religious aspects of a culture is usually the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalents" (p.2).

Similarly, Baker (1992) has attributed the difficulty of translating collocations in religious texts to the cultural differences between the SL and TL lexical terms. She stated that:

> Some collocations reflect the cultural setting in which they occur. If the cultural settings of the source language and target language are significantly different, there will be instances when the source text will contain collocations, which convey what to the target reader would be unfamiliar associations of ideas like culture – specific words… They point to concepts, which are not easily accessible to the target language. (pp. 59-60).

She further added that suggestive unusual cultural collocations that embody implicit connotative meaning used in the SL to create new images are called "marked collocations"(p.61). Such collocations that contain ambiguity, figures of speech, irony and allegory, are all used to create certain literary effect. Therefore, the translator has to be aware of implicit messages, thoughts or feelings that are implied in such collocational pattern. If these were to be translated literally, then, they would convey unfamiliar associations of ideas to the target reader. Baker further warned against the collocational clash and the "potential pitfalls" (p.54) that occur when the translator places words that should not occur together in accordance with the rules or usage of the TL. The clash will

lead to more semantic and pragmatic incompatibility between the words and thus lead to further ambiguity.

Farghal & Shunnaq (1999) have pointed out that the cultural implications for translation may take several forms, ranging from lexical content and syntax to ideologies and ways of life. Most collocations in religious texts are language and culture specific. Hence, they are untranslatable. This difficulty is attributed to the lexical constituents of certain collocational patterns that reflect an area where intercultural equivalence does not exist. They gave "?al?t il-?stikh?rah" صلاة "الاستخاره" and "attayammum" "التيمم " as examples, to show that the translator may confront difficulties in translating certain concepts that do not simply exist in the English –speaking culture.

Abdelwali (2002) has related the problems in translating collocations in the Holy Quran to the fact that "Quranic features are alien to the linguistic norms of other languages"(p.2).

Similarly, Ghazala (2004) also has acknowledged that "Quranic expressions in general and ironic collocations in particular create a tremendous challenge to translators who often fail to capture the "idiosyncrasies and cultural features of the Quranic discourse" (p.26).

Abdul-Raof (2007) argued for the traditional view that the Holy Quran and whatever it contains defy all attempts at translating it .He believed that the Holy Quran differs from other religious texts in that it was revealed in an Arab context of culture that is entirely alien to a target language readers. In his opinion, "the liturgical, emotive and cultural associations of expressions found in the Holy Quran pose the greatest obstacle to translator" (p.12). Thus, the problems in translating collocations in religious texts are due to the unique linguistic textures; their semantic and specific features pose a

tremendous challenge to professional translators and hence these collocations can never be adequately translated.

2.1.4 Definitions and Classifications:

The study of collocations from the linguistic point of view has mainly referred to the term collocation as a phenomenon in language whereby a lexical item tends to keep company with other words, the meaning of which can be deduced from at least one component of the combinations. The lexical relation of co-occurrence between words is that binds those words together.

There are two types of collocations namely (i) grammatical (ii) lexical, that have been recognized by linguists such as: (El-Hassan, 1982; Newmark, 1988; Emery, 1991; Ghazala, 2004; Mahmoud, 2005).

(i) Grammatical collocations in Arabic have been defined as a recurrent combination, usually consisting of a dominant word that could be a verb or a noun or an adjective, followed by a grammatical word typically a preposition. Examples of this type are "jahasha bilbuk??i" "جهش بالبكاء" (Verb + preposition + noun) and "عزيز علي" "?az?zun ?alay**ya" (**adjective+ preposition). Linguists also believe that this type of collocations does not pose a problem for the translator.

(ii) On the other hand, lexical collocations pose the greatest challenge to translators. Arabic lexical collocations in particular are extremely difficult to render. The translator will always be trying to select and choose from synonymous items that have the same or similar meaning, the closest equivalent synonymy in the TL. For example, "alkhayru wal-barakah" "الخير والبركة " the "boon and blessing", are two synonymous words that pose a great challenge to translators. Another difficulty in translating lexical collocations in Arabic is the lexical repetition of synonymous lexical items that are employed to reinforce the message. For example, "hað???libu mutakhallifun ?aqliyyan

wa ðihniyyan" "هذا الطالبُ متخلف عقلياً وذهنياً". In this example the two lexical words "?aqliyyan wa ðihniyyan" can be merged and translated as mentally retarded.

Lexical collocations are defined by Newmark (1988) and Emery (1991) as one type that is usually made up of two equal lexical constituents such as noun +verb combinations, noun+adjective combinations and verb+noun combinations. The following examples are illustrations on lexical collocations:

i	**verb + noun**	يذرفُ الدموع	**yaðrifud-dum??a**	**to shed tears**
ii	**noun+noun**	الحياةُ والموتُ	**al?ay?tu wal-mawtu**	**life and death.**
iii	**noun + verb**	يدقُ الجرسُ	**yaduqul-jarasu**	**the bell rings**
iv	**adjective + noun**	مدخنٌ شرهٌ	**mudakhinun sharihun**	**heavy smoker**
v	**adverb+adjective**	طالع نازل	**??li? n?zil**	**up and down**

El-Hassan (1982) has defined collocations as a lexical relation that holds between two lexical items, combined according to rules that restrict their selections. The selection of such collocations is based on the semantic relation and applies to the "semantic compatibility of the items in a string". (p. 270). In other words, the lexical item of the collocates cannot be replaced by another lexical item even if they are synonyms; "tall" and "long" are two synonymous adjectives that are restricted in their collocational selection. "tall" selects "man" as its collocate, so it is "tall man" and not "long man". This is applicable to the two Arabic words "sh?hiq" and "ʔawʔl". It is said, "rajulun ʔawʔlun" and not "rajulun sh?hiqun". Similarly, "jabalun shahiqun" and not "jabalun ʔawʔlun". Moreover, El-Hassan argues that lexical items that collocate fall into three major categories: (p.276).

1-**Opposites (including antonyms)**, as in the following example,

الحياةُ والموت	**al- ?ay?tu wal mawtu**	**life and death**

2- **Synonyms or near synonyms**. In this respect, he notes that the Holy Quran is rich in collocations of synonyms. This type of collocation is "effective in that it serves to reinforce the message" (p.277). As in:

بهجة وسروراً	**bahjatan wa sur?ran**	**gladness and pleasure**
إنما أشكو بثي وحزني إلى أللّه	**innam? ?shk? ba???wa ?uzn? il? all?h**	**I only complain my distraction and anguish to God**

3- **Complementaries:** Such collocations consist of conjoined pairs of lexical items, comprising categories with some strong semantic, functional and temporal link.

(i)

الراديو والتلفزيون	**arrady? wa attilifizyo?n**	**radio and television**

(ii)

بالقول والعمل	**bil qawli wal ?amali**	**by word and deed**

(iii)

في الحاضر والمستقبل	**fil –???iri wal-mustaqbal**	**present and future**

Emery (1991 agrees with El-Hassan with regard to collocational restrictions. Thus, he has made a distinction between three types of lexical word combinations based on restrictedness between the constituents of such combination. The three types are:

(i) Open collocations:

These are combinations of two or more words in which both words (verb +object or adjective + noun) are freely combined. Each element is used in a common literal sense. Open collocations are those which are produced by choice and combination

from a wide range of items. For example, the verbs "began" and "ended" can collocate freely with many other nouns, in turn, the nouns "war" and "battle" combine freely with a large number of other nouns or adjectives.

بدأت الحرب	**bada?atil-?arabu**	**the war began**
انتهت الحرب/ المعركة	**intahatil-?arabu al-ma?rakatu**	**the war ended**

(ii) Restricted collocations:

These are combinations of two or more words used in one of their regular, non-idiomatic meanings, following certain structural patterns. One element is considered restricted in its commutability while the other element commutes freely with a great number of other items. The verb "nashabat" "نشبتَ" is restricted in its commutability to the noun "war". Whereas "war" is free to combine with many other nouns or adjectives.

نشبت الحرب	nashabat el-?arbu	the war broke out

(iii) Bound collocations:

These are combinations that appear to be transitional between idioms and restricted collocations. They are more frozen than ordinary collocations and less variable. However, unlike idioms these collocations seem to have a meaning close to that suggested by their component parts. Moreover, in this category, one of the components is uniquely selective of the other. For example,

حرب ضروس	**?arbun ?ar??**	**vicious war**

Emery then concluded that collocational information in Arabic dictionaries of meanings should be arranged in a systematic way that would help in assisting learners of Arabic.

Ghazala (2004, p.1) has referred to collocation as: almutal?zim?til-laf?iyyah المتلازمات اللفظية .He has defined it as: "the recurrence of two or more words which keep permanent-or usually permanent company including idioms, fixed and special expressions of all types and proverbs" (p.92). He distinguishes between three main types of collocations:

(1) <u>Grammatical category:</u> attrk?b al-qaw??id? lil-mutal?zim?t el-laf?iyya:

التركيب القواعدي للمتلازمات اللفظيه :

According to Ghazala, collocations in Arabic fall into twenty different grammatical patterns: The most common types of grammatical collocations are:

(i) noun + noun:

شروق الشمس	**Shur?qush-shamsi**	**sun rise**

(ii) noun+ adjective:

جرح بليغ	**jur?un bal?ghun**	**deep wound**

(iii) verb +object:

بذل جهدا	**baðala juhdan**	**exerted an effort:**
يشق طريقه	**yashuqu ?ar?qahu**	**to force one's way**

However, the collocational pattern of type (i) does not create any problems to translators, whereas the last two types can be problematic in translation. The most challenging collocational types in translation are the following types:

(i) Arbitrary grammatical expressions (oath)

والله العظيم	**wallahil ?a??m**	**I swear to God**

(ii) Arbitrary grammatical (swearing/cursing)

عليك ألّلعنه	?al**aiyyka alla**? nah	**God damn you**

(ii) Arbitrary grammatical patterns (compliment)

سلمت يداك	**salimat yad?k**	**thank you / well done**

Ghazala attributes this difficulty to the semantic and cultural variability of their constituents. Thus, the last three are recommended to be translated according to their semantic connotations while disregarding their grammatical structure.

(2) Lexical patterns: **attark?b allaf??lil- mutal?zim?til-laf?iyya:**

التركيب اللفظي للمتلازمات اللفظية

This type falls into ten different patterns and is based on the relationship between the constituents of the combination. This type is considered the most difficult and most ambiguous one. Three examples are taken from Ghazala:

Figurative collocations	**التلازم الاستعاري**	**طار صوابه ??ra ?aw?buhu**	**to lose one's senses**
Complimentary collocations	**التلازم المدحي**	**مأمون الجانب ma?m?nul-j?nib**	**trust worthy**
Ironic collocations	**التلازم التهكمي**	**بطل الإبطال ba?alul-ab??l**	**the hero of heroes**

(3) Stylistic patterns: attrk?b al-qaw??id? lil-mutal?zim?t el-laf?iyya

التركيب الأسلوبي للمتلازمات اللفظي

These are classified according to their stylistic patterns; (exaggeration, euphemism, emphasis etc). Ghazala has indicated that certain lexical collocational patterns are deeply rooted in the Islamic culture. Consequently; lexical collocations constitute a major problem in translation. He has also acknowledged the specificity of collocations in religious texts; therefore, he has recommended certain strategies that should be adopted in rendering collocations in religious texts.

2.2 Review of Empirical Research

Empirical studies conducted on collocations focused mostly on the problems of translation among EFL learners (Zughoul & Abdul-Fattah, 2003; Al-Ali, 2004; Mahmoud, 2005; Bahumaid, 2006).

Zughoul & Abdul-Fattah (2003) carried out their study on EFL university learners at both graduate and undergraduate levels. The researchers aimed at finding out the proficiency of EFL learners in rendering collocations. They wanted to investigate the competence of those learners in rendering into English the Arabic verb "kasara" "broke". The test was administered in two forms that contained 16 lexical sequences of the verb "kasara". The study sample consisted of two groups of EFL university students, from the Department of English at Yarmouk University. Data analysis revealed that the overall performance of the subjects in the target collocations was far from satisfactory. The researchers concluded that the area of lexical collocations in translation is of prime importance .Therefore, EFL learners should gain direct teaching and exercises aimed at rising awareness of collocation.

Al-Ali (2004) investigated how MA students majoring in translation at two Jordanian universities render lexical items that are field-specific of Quranic expressions. He carried out his study on 40 students in the M.A translation programs, at two Jordanian universities, Yarmouk University and Jordan University of Science and Technology. He used a corpus of twenty Quranic excerpts that were selected from different suras. In each excerpt, the lexical items that were expected to pose semantic problems were underlined and students were instructed to pay attention to the context. In addition, students were asked to bring their bilingual dictionaries with them. Participants were asked to translate the selected collocations into English. He concluded that students had encountered problems in rendering lexical items of Quranic texts. Analysis of results

confirmed that only (12.5%) of the translation of lexical items was rendered correctly while (64%) revealed overt problems which eventually led to non-translation of items. The remaining (23.5%) showed a covert knowledge problem. He further added that such lexical items posed problems not only to novice translators but also to professionals who have translated the Quran into English. The findings suggested that novice translators must take into account contextual meaning of lexical words rather than substituting individual words with their dictionary equivalents.

Similarly, Mahmoud (2005) has dealt with collocational errors committed by post-intermediate and advanced university Arabic students majoring in English. The purpose of the study was to collect, classify and analyze the collocational errors in the free written English of Arab learners of EFL. His study presented empirical data verifying the informal observations and theoretical assertions that EFL learners produce unnatural word combinations. A total of 420 collocations were found in 42 essays written by Arab university students majoring in English. About two thirds of these collocations (64%) were incorrect and (80%) of these were lexical collocations as opposed to grammatical ones. His findings indicated that sixty one percent of the incorrect combinations whether grammatical or lexical were due to negative interlingual transfer from Arabic. He then suggested that EFL learners should gain direct teaching and exercises aimed at increasing their awareness of collocation.

Bahumaid (2006) stated that empirical studies which have been conducted on the types of collocations that are particularly problematic to the translator, and on the procedures that translators actually resort to in handling such collocations, are very limited. Hence, the goal of his study was to investigate the problematic areas that he had defined in his study. The test was administered to four Arab university instructors who taught translation and did translation work for different periods of time. The two-part

translation test consisted of thirty sentences on contextualized collocations of different types. The sentences contained 15 English collocations and 11 Arabic ones in addition to 4 Arabic phrases. Some of the collocations selected for the test were of the general type as "to make noise" while others were associated with specific register .Special care was taken to ensure that the sentences involved in the test provided sufficient context for understanding the meaning of the collocations used in the test. The results showed that participants' overall performance in the two parts of test was considerably low. A detailed analysis of the problem showed that collocations present a great difficulty in translation from Arabic into English and vice versa even for qualified and experienced translators.

Chapter Three

Methods and Procedures

3.0 Introduction

This chapter deals with the method of the study, the population, sample, instrumentation, validity and reliability, data collection, data analysis and procedures in analyzing the data.

3.1 Population:

The population of this study comprises graduate students currently enrolled in M.A translation programs in Jordanian public and private universities.

3.2 Sample:

The research undertaken for this study has focused on a sample of 35 M.A translation students who are currently enrolled at three different Jordanian universities, namely, Petra, Yarmouk and the University of Jordan for the academic year 2007/08. Students have completed most of the requirements in their M.A translation program. Most of those students belong to the category of working people. Hence, some have had the experience of working in translation.

The sample was purposively selected from the above-mentioned universities. Since the aim of the study was to investigate errors encountered by translators when rendering collocations in religious texts, recruiting a purposive sample of graduate students majoring in translation, would fulfill this aim. Thus, the University of Jordan and Yarmouk University were selected as two major public universities that have a reputation of being the best and largest universities in the Hashemite Kingdom of

Jordan. In addition, they attract students from all over the country. They both offer master degrees in translation where competition is high over a limited number of seats in both universities. As expected, this competitiveness was reflected on the enthusiasm and efficiency of public universities' students when taking the translation test. However, Petra University represents the private sector where the students who enroll in it are of wider age range and their scholastic background had been slightly different from the previously mentioned universities. The information about the sample was obtained by means of a demographic questionnaire **(See Appendix 2, p.115)** attached to the main translation test of collocations. The demographic questionnaire also asked for information about the respondents' general background such as age, gender, level of education, first language and translation experience.

The sample consisted of 35 students including 7 males and 28 females. Age ranged from 21 to 44 years. All the students were native speakers of Arabic. Twenty-six students out of 35 had translation work experience before while 9 students did not have any. The following table illustrates the sample:

Table 1	**The Background of the Participants**							
Age	**Gender**		**Level of Education**		**First Language**		**Work Experience**	
	M	**F**	**MA Candidates**	**BA**	**Arab.**	**Eng.**	**Yes**	**No**
21-29	5	22	27	0	27	0	20	7
30-39	1	4	5	0	5	0	5	0
40-49	1	2	3	0	3	0	1	2
Total	**7**	**28**	**35**		**35**		**26**	**9**
	35						**35**	

Table (1): Key: Male (M), Female (F), Master Degree Candidates (MA), Bachelor Degree (BA), Arabic (Arab.), English (Eng).

3.3 Instrumentation:

A translation test (1) (**see Appendix 3, p.116**) was designed by the researcher to find out the followings:

(i) the problems encountered by M.A translation students when translating collocations in religious texts from Arabic into English

(ii) the various strategies that were employed by the students in translating collocations in religious texts

The translation test consisted of 45 relatively short sentences of collocations. It was divided into three parts; in each part, there were 15 collocations from one religious text. Part (A) of the test, was from the Holy Quran; Part (B), was from the Hadith and Part (C) ,was from the Bible.

3.4 Data Collection:

Since the main goal of the test was to investigate how frequent and how serious were some of the problems in translating Arabic collocations of cultural and Islamic nature into English, the researcher had to go through two steps**:**

(i) Collocations in general were gathered. The primary data source was the three religious texts namely, the Holy Quran for part (A) of the test. Part (B) of the test (the Hadith) was gathered from two books of Hadith; one is the An-Nawawis: Forty Hadiths and the other book is The Blessing of Islam. As for Part (C) (the Bible), the test was constructed from collocations from the Bible. The secondary data taken in support of primary data to help in interpretations of the Holy Quran were the Books of Tafseer by Ibn-Katheer (1986) and Al-Zamakhshari (2002). The researcher consulted the interpretations of those two scholars in order to assist in the identification of certain

ambiguous collocations and in the interpretation of the semantic message embodied in the collocations used. The researcher also consulted bilingual dictionaries such as (Al-Mawrid, Arabic –English (1998); A Dictionary of Modern Written Arabic, (1974) and Oxford Advanced Learner's Dictionary of Current English, (3rd ed., 1974; 4th ed., 1989).

(ii) The researcher selected various types of collocations that were language and culture specific. Two types of collocations were chosen to cover a variety of collocational types

(1) Lexical selection:

Lexical collocations that were selected consisted mostly of (i) verb + noun (ii) verb + verb (iii) noun + noun (iv) noun + adjective. The selection of this type of collocations was based on the semantic restrictiveness of such collocations. In other words, one element of lexical collocation is restricted in its selection of its other collocate due to the semantic restriction. Certain collocations in the Holy Quran that consist of a verb + noun have a verb that restricts its collocability to certain nouns, for example, the verb "كشف" "kashafa" in the collocation, "kashafa a??urra" "كشفَ الضرَ" selects certain nouns to collocate with such as; "al?að?b العذاب " "a??ur الضر " "ألسوء ass??". The following two examples explain this point further.

Example 1: (Yunus, 10:98)

"فلَوْلاَ كَانَتْ قَرْيَةٌ آمَنَتْ فنفعها إِيمَانُهَا إِلاَّ قَوْمَ يُونُسَ، لَمَّآ آمَنُواْ <u>كَشَفْنَا</u> عَنْهُمْ <u>عَذَابَ ٱلْخِزْيِ</u> فِي ٱلْحَيَاةِ ٱلدُّنْيَا"

"falawl? kant qaryatun ?manat fanafa?ah? ?manuha ?illa qawmu younus, lamm? ??man? <u>kashafn?</u> ?anhum <u>?að?bal khziyyi</u> fil?ay?ti dunniyya".

Example 2: (An-Naml, 27:62)

"أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ <u>وَيَكْشِفُ ٱلسُّوءَ</u> وَيَجْعَلُكُمْ خلفاء ٱلأَرْضِ أَإِلَـٰهٌ مَّعَ ٱللَّهِ قَلِيلاً مَّا تَذَكَّرُونَ"

"?ammann yuj?bullmu??ara ?ið? da?ahu <u>wa yakshifa al-ass??"</u>

The verb " ختم khatama" is another example that restricts its selection to certain nouns whereby its collocational restriction is semantically connected to senses. "السمع" "?assam?u" ،"?alba?aru" "البصر" ، "al?afw?hu"الأفواه" ، "الأفئدة "" al?af?idah". The verb carries a semantic connotation and metaphorical usage. Hence, it cannot be rendered literally. The following example illustrates this point further:

Example 1: (Al-J?thiya ,45:23)

"أَفَرَأَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُ هَوَاهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً " _

"wakhatama ?l? sam?ihi wa qalbihi".

This selectional restriction of verbs to certain nouns also applies to the Hadith and the Bible. The examples below illustrate that:

Example 2: The Blessing of Islam (1997, p.86) (the Hadith)

"إنَّ الله تجاوز لي عن أمتي ما وسوست به صدورها ما لم تعمل أو تتكلم".

"?inna all?ha taj?waza li ?an ?ummat? m? waswasat bihi ?u??ruh? m? lam ta?mal ?aw tatakallam"

Example 3: (Matthew, 5:45, p.13) (the Bible)

"yushriqu bi shamsihi ?al?l-ashr?ri wa?-??li??n" ."يشرق بشمسه على الأشرار والصالحين"

(2)Semantic selection:

In this selection, metaphoric and stylistic collocations were considered. In such collocations, there was a semantic message that could only be rendered through the comprehension of the metaphor or the euphemism employed in such collocations as in the example taken from the Holy Quran.

Example 1: (The Cave, **18 : 11***)*

" فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا "

"fa?arabn? ?al? ??ð?nihim filkahfi sin?na ?adad?"

The verb "?araba" can be used to express several meanings in Arabic, but here it is metaphorically used. The metaphor in this collocation cannot be literally translated, but the meaning can be translated. To translate this verse Al-Zamakhshari (p.678) suggests that the translation should be as: "we made them sleep for a number of years".

In designing the test, the researcher did two things:

(ii) Special care was taken to ensure that the sentences used in the test contained sufficient context clues that would assist the subjects in distinguishing the various types of collocations and help them in their translations.

(ii) The researcher purposively concealed the sources of the different collocations used in the translation test so that answers would not be easily accessible to the sample. In the Holy Quran, the name of the Surah and number of Ayas were not provided for the sample. This was also applied to the Hadith and the Bible. However, the various sources of collocations are provided in test (2) **(Appendix 4, p.120) .**

3.5 Validity:

To ensure the validity of the test and prior to administering the test, a panel of three university professors who have teaching experience of translation and linguistics, **(See Appendix 5, p.123**) were requested to determine the face and content validity of the collocations selected. In addition, they were asked to provide their comments, notes and recommendations on the adequacy and appropriateness of the collocational items within their context. Professors were responsive and provided the researcher with valuable suggestions and recommendations. Accordingly, the test was amended by some additions and omissions. These were mostly related to certain ambiguous collocational items that were not easily comprehended therefore, they were replaced. For example, ambiguous collocations that carry two opposite meanings in the same context: one is an

unmarked dictionary meaning and the other is a marked antonymous meaning. The following example is taken from the Holy Quran to show the ambiguity of certain lexical items:

(Yunus 10: Ayah 54) " وَأَسَرُّوا ٱلنَّدَامَةَ لَمَّا رَأَوُا العذاب ."

"wa?sarrun-nad?mata lamm? ra?awil-l?að?b"

In this Quranic verse, the lexical collocation "wa?sarru ?annad?mata", consists of the verb and the noun?annad?mata. The verb "?sarru" carries the two meaning of "?khf?/conceal" or its antonym" declare/ ??har?" , either of which is appropriate in its own context, according to tafseer Al-Zamakhshari (2002,p.340).

Furthermore, two professors recommended reducing the number of the total tested collocations from 60 collocations to 30 items. They believed that collocations included in the test were of high religious nature that required deep comprehension and deliberation. Therefore, to receive the required satisfactory results within a week time, the test had to be modified and the number of items was reduced to 45 instead of 60. Next, the test was re-sent to two out of the three university professors who previously checked the collocational items in order to re-check and to ensure that the modifications done were appropriate for the participants.

3.6 Reliability:

The reliability of the test was determined by means of pre-testing. The translation pretest was administered in the last week of March of the academic year 2007/ 08 to a group of four professional translators who were purposively selected due to their long years of experience in the translation field. Those professional participants were not part of the sample **(See Appendix 6, p124)**. It took the professional translators

three hours to finish the test .However, they were asked to determine the approximate time it would take the respondents to answer the translation test. Their feedback provided beneficial and constructive comments. They acknowledged the intensity of religious collocations and realized that translation of such collocations would require deep comprehension. Therefore, participants should be allowed a week time to finish the test as a homework assignment. They also suggested that more linguistic contextual clues were to be included in test particularly those collocations taken from the Bible so that the meaning of certain lexical collocations could be clarified. Accordingly, the researcher added the contextual clues needed in part (C) ; numbers: 1, 5, 6, and 13.

3.7 Administration of the Instrument and Data Collections:

Prior to administering the test, the researcher sent permission letters to the three universities mentioned earlier asking for permission and seeking full cooperation in administering the test.**(see Appendix 1, p.114).** The researcher obtained permission from the professors of translation to undertake the test during their lectures. The test was hand delivered to the aforementioned university professors during the second week of April of the academic year of 2007/08. After explaining the intended study to the students, the professors took care of distributing the test to all the participants, who were requested to translate the underlined collocations stated in full contexts from Arabic into English. In addition, participants were asked to do the test individually as a homework assignment. Clear instructions were given to students by their professors to take the contextual meaning into account rather than substituting individual words with their dictionary equivalents. Students were also allowed to use whatever books or dictionaries needed to help them in their translations. A period of one week was given for the test. Unfortunately, results at two universities were delayed because students were busy with

their mid-term exams. However, to motivate the students, their professors promised them extra marks that would be added to their mid-term grades. The researcher was called to give a presentation to one of the groups at Jordan University to brief them of the study and its importance. An interesting discussion went on that resulted in collecting most of the research tests. It took the researcher a period of two weeks to collect the data of the test.

3.8 Analysis of the Study:

In analyzing the collected data of Part (A), the researcher sought assistance that helped in clarifying the interpretations of certain collocations used in the test. Hence the analysis was carried out by referring to certain scholars' works such as: (Tafseer Ibn-Katheer ,1986; Al- Zamakhshari, 2002). Furthermore, the researcher consulted a number of monolingual dictionaries such as (Al-Waseet, 1960; Al-Mu3jam Al-Mufaharas, 2001).

Similarly in the analysis of part (B): (the Hadith), the researcher referred to (Badawi, 1990; Al-khuli, 1997) for their translations and interpretations. With regard to part (C): (the Bible), the researcher also consulted the Arabic translated copy of the Bible. In addition to many bilingual dictionaries such as; (Hans Wehr,1974; Oxford Advanced Learner's Dictionary of Current English, 1974; Webster's New Collegiate Dictionary, 1979; Al-Mawrid, Arabic-English, 1998; Oxford Collocations: Dictionary for Students of English, 2002).

The procedures that were taken in analyzing the test were as follows:

In answering the first question which was "what problems do graduate students majoring in translation encounter when translating collocations in religious texts?":

1- Responses for each item were listed, analyzed and classified to find out the frequencies of collocational errors committed by students.

2- Received translations of each category; lexical and semantic errors were analyzed further and computed to find out the highest percentage of type of errors whether it was lexical ,syntactic or semantic.

3- Examples of received collocational errors were analyzed and compared to the target collocation.

4- Strategies related to question two of the study, which was about the "strategies employed by M.A students", were listed with examples taken from the received translations to find out the most common strategy used.

5- As for the analysis of question three of the study, "are there any differences between the translations of professional translators and the students' translations?", the researcher compared the students' translation to the translation of professional translators of the three religious texts. For part (A) of the test, the researcher used Pickthall's (1930) and Ali's (1992) translated versions of the Holy Quran. As for part (B) the researcher used Badawi's (1990) and Alkhuli's (1997) translated versions of Hadith. The translated version of the New Testament was used for part (C) the Bible.

Based on the comparison between the students' and professionals' translations, the researcher has shown:

(i) how these collocations had been contextually translated by the M.A translation students

(ii) what translation problems had the students encountered when rendering collocations in religious texts into English

(iii) what strategies had the students employed in rendering the intended collocations.

Chapter Four

Results, Analysis and Discussion

4.0 Introduction:

This chapter deals with the findings of the study. It is divided into three major sections. Each section is presented with respect to the three research questions. These questions are:

1- What problems do M.A translation students encounter when translating collocations in religious texts?

2-What strategies do students employ in translating religious texts?

3-Are there any significant differences between the translation of professional translators and the translation of graduate students?

4.1 Analysis of Collocational Errors in Question (1)

4.1. A Collocational Errors in Translating Part (A): The Holy Quran.

Results related to the first research question: "what problems do graduate students majoring in translation encounter when translating collocations in religious texts?"

The aim of this section is to point out the problems and difficulties students encountered when translating collocations in religious texts in light of the contextual theory. The collected data were compared and analyzed in terms of the frequencies and percentages of the students' responses **(Table 2).** The collocations used in tables are not placed within contexts due to lack of space. However, the three parts of the translation test, used as instrumentation, included collocations within the context **(See Appendix 4 p.120).** Table (2) below presents 525 responses received for part (1.A) of the test. The

number of students who took the test was 35. The responses are classified into 3 categories (i) lexical and semantic errors (ii) deleted items (iii) correct responses.

Table 2	**Types of Collocational Errors in Terms of Frequencies & Percentages for 35 Students: Part (A) The Holy Quran (N=15)**

Category (iii)		**Category (ii)**		**Category (i)**				**Collocations of part (1) Holy Quran (No=15)**
Correct			**Deletion**	**Semantic**		**Lexical**		
%	**Fr**	**%**	**Fr**	**%**	**Fr**	**%**	**Fr.**	
-----	-------	17.1%	6	82.9%	29	----	----	خَتَمَ أللَّهُ عَلَىٰ قُلُوبِهِمْ
---	----	20%	7	80%	28	----	----	وعلى أبْصَٰرِهِمْ غِشَاوَةٌ ۖ
20%	7	----	----	80%	28	-----	----	وَٱبْيَضَّتْ عَيْنَاهُ
-----	----	-----	-----	----	----	100%	35	شَيْطَانٍ رَّجِيمٍ
20%	7	20%	7	-----	-----	60%	21	ٱسْتَرَقَ ٱلسَّمْعَ
11.42%	4	14.28%	5	74.3%	26	-----	------	فَضَرَبْنَا عَلَى آذَانِهِمْ
8.6%	3	8.6%	3	82.8%	29	------	----	وَهَنَ ٱلْعَظْمُ مِنِّي
2.9%	1	11.4%	4	85.7%	30	-----	----	وأشتعل ٱلرَّأْسُ شَيْبا
		20%	7			**80%**	**28**	وَكَشَفْنَا مَا بهم من ضرٍ
--	---	31.42	11	68.6	24	-----	-----	ظَلَّ وَجْهُهُ مُسْوَدّاً
20%	7	20%	7	-----	-----	**60%**	**21**	فَصَكَّتْ وَجْهَهَا
14.3%	5	11.4%	4	------	-----	74.3%	26	عَجُوزٌ عَقِيمٌ
---	-----	11.4%	4	-----	------	88.6%	**31**	الجن والإنس
-----	----	14.2%	5	-----	-----	85.7	30	ٱلْيَتِيمَ فَلاَ تَقْهَرْ
-----	-----	11.4%	4	------	-----	88.6%	31	ٱلسَّآئِلَ فَلاَ تَنْهرَ
correct		**Deletion**		**semantic**		**Lexical**		**Total collocations for 35 students**
%	**total**	**%**	**total**	**%**	**total**	**%**	**total**	
6.4%	**34**	**14.1%**	**74**	**37%**	**194**	**42.5%**	**223**	**525**

Table (2) indicates the total number of translated items for 15 collocations was 525 out of which, 491 (93.6%) collocations were incorrectly rendered. Category (i) includes 223 frequency (42.5%) errors of lexical type, whereby the students failed to observe the linguistic context, which would have helped them, recognize the exact

definition of certain synonymous lexical items. Lexical errors will be further illustrated and explained in Table (3) .Moreover 194 frequencies (37%) out of 525 are semantic errors committed by the students. These errors were a consequence of students' inability to use the context adequately, which could have assisted them in comprehending the semantic message implied in the metaphorical collocations. Category (ii) presents the deleted items accounting for 74 frequencies (14.1%). In many cases, students tended to delete certain items due to negligence or difficulty in translation. With regard to acceptable correct responses in category (iii), the table shows that students' performance was very low with 34 frequencies and (6.4%). This could be attributed to the difficulty of translating lexical as well as semantic items that are culture and language specific. Based on the students' translation, two types of errors were observed with regard to the two types of collocations:

(i) Lexical, illustrated and explained in (Table 3).

(ii) Semantic , illustrated and explained in (Table 4) .

(i) Errors of Lexical Type:

Table (3) below presents the frequencies and percentages of lexical errors made with regard to the lexical collocations that are not only culture and language specific but also exclusively Islamic. The total number of lexical collocations received was 280. Lexical errors accounted for 223 frequencies (79.6%) while the frequencies of deleted lexical items were 38 (13 %) and correct items accounted for 19 frequencies (6.8 **%).** The high percentage of erroneous translations is an indication of the difficulty of translating collocations of religious nature. Table (3) below shows the frequencies and percentages of lexical errors made by students.

Table 3	Frequencies & Percentages of Lexical Errors for 35 Students in Restricted Lexical Collocations (N=8)

Correct		**Deletion**		**Lexical Errors**			
%	**Fr.**	**%**	**Fr.**	**%**	**Fr.**		
-	-		-	100%	35	شَيْطَانٍ رَّجِيمٍ	**1**
20%	7	20%	7	60%	21	ٱسْتَرَقَ ٱلسَّمْعَ	**2**
-	-	20%	7	80%	28	وكَشَفْنَا مَا بهم من ضرِ	**3**
20%	7	20%	7	60%	21	فَصَكَّتْ وَجْهَهَا	**4**
14.3%	5	11.4%	4	74.3%	26	عَجُوزٌ عَقِيمٌ	**5**
		11.4%	4	88.6%	31	الجن والإنس	**6**
		14.2%	5	85.7%	30	ٱلْيَتِيمَ فَلَا تَقْهَرْ	**7**
-	-	11.4%	4	88.6%	31	ٱلسَّآئِلَ فَلَا تَنْهَرَ	**8**
Correct		**Deletion**		**Lexical**		**Responses Received**	
%	**total**	**%**	**Total**	**%**	**Total**		
6.8%	**19**	**13.6%**	**38**	**79.6%**	**223**	**280**	

The table shows that restricted lexical collocations created problems for the subjects of the study. The difficulty is attributed to the lack of precise equivalent of certain lexical constituents of the collocational patterns that reflect an area where intercultural equivalence does not exist in the target language.

In rendering the restricted collocation pattern noun+ adjective "shayṯ?nun raj?m"شَيْطَانٍ رَّجِيمٍ", a number of different responses have been received, whereby none of the responses can separately be considered an equivalent to the two constituents of the collocation "شيطان رجيم" “shayṯ?nun raj?m”. This is illustrated in the following examples chosen in accordance with the most erroneous responses.

Example (1):

Received Translations		**%**	**Frequency**	
satan the outcast	**lucifer the devil**	**100**	**35**	**شَيْطَانِ رَّجِيم shay??nun raj?m**
rejected satan	**disgraced satan**			
accursed shay??n	**cursed devil**			
evil spirit accursed	**stoned demon**			
outcast devil	**stoned devil**			

Analysis:

Errors in translating the collocation "شَيْطَانِ رَّجِيم " “shay??nun raj?m” accounted for 35 frequency (100%).That is to say none of the above-received translations was successful in rendering the collocation adequately. The lexical constituents of the noun + adjective collocation "شيطان رجيم" “shay??nun raj?m” have a much wider scope of semantic meaning than the ones received. "cursed devil" was the outcome of the two lexical constituents "devil" and "cursed" .Each lexical element denotes a different meaning, but, once the two collocants combine, the meaning of the two collocants becomes redundant, thus eliminating the collocation "شيطان رجيم" “shay??nun raj?m” to one element only. "Devil" according to Webster's Dictionary (1979, p.309) means: "a personal supreme spirit of evil represented in Jewish and Christian beliefs as the tempter of mankind". While "cursed" according to Oxford Advanced Learner's Dictionary of Current English, (1974, p.212) indicates, "someone or something being under a curse-to bring great evil upon/ damnable". However, when "cursed" is selected to collocate with devil, the meaning indicated becomes redundant. Since "devil's" evil is inherent then to bring evil upon evil renders only one constituent of the intended collocation. Moreover,

the word "cursed" according to Al-Mawarid (1998, p.240) means: "bagh??", "بغيض" ، "كريه""kar?h", "ردىء الطبع" ، "rad??u?-?ab?" "مشاكس" "mush?kis" "mal??n" "ملعون"

Similarly, the collocation of the two constituents "outcast devil" is not the appropriate equivalent for "الشيطان الرجيم" "ashshay??nur-raj?m"; "outcast" according to Oxford (1974, p.595) means: "a person or an animal driven out from home or society, homeless and friendless". Arabic definition of "outcast" is: "منبوذ من المجتمع، المتشرد، نفاية" manb?**ðun** minal-mujtama?, almutasharrid, nif?yah". According to collocability, these qualities do not match the word "raj?m رجيم" which is translated literally as "stoned". The meaning of "stoned" according to Oxford (p.851) is an adjective describing the action of throwing stones at somebody to kill him. This again is not an equivalent to the element "رجيم" "raj?m". According to Ibn-Katheer (p.262) "الرجيم" "arraj?m" is "الشيطان" "ashshay??n" who is "ملعون، مشئوم مسبوب،مهجور" "mal??n, mash??m, mahj?r, masb?b" and "مرجوم"بالكواكب" "marj?m bil kaw?kib" "hit by meteors and not by stones".

From the above definitions, it seems that synonymous lexical items such as "outcast", damned, stoned , cursed and disgraced can not be substituted for the collocant "رجيم" "raj?m", but rather each one is a lexical constituent that is part of the meanings included in the term" رجيم" "raj?m" .

Example (2):

Another example of inadequate received translations is the verb +object collocation "فَصَكَّتْ وَجْهَهَا" "fa?akkat wajhah?". It registered 21 frequencies (60%) of erroneous translations.

Received Translations		**%**	**Fr.**	**Item (5)**
spanked	**slapped**	**60**	**21**	**فَصَكَّتْ وَجْهَهَا وقالت عجوز عقيم** **fa?akkat wajhah? waq?lat ?aj?zun ?aq?m**
beat	**punched**			
struck	**smote**			

The verb "صك" “?akka” restricts its selection to nouns which function as its context and by which it can be defined. For example, it collocates with the noun "door" as in "صك الباب" “?akka alb?b”. This collocation can be literally translated as "shut the door or closed the door". However, in the example used for the test, the verb "صكت" “?akkat” is collocationally restricted to the noun "وجهها" "wajhah?" to denote according to Al-Zamakhshari (p.392) “the action whereby she hits her face with her open hands and the tips of her fingers touching her forehead as an indication of being stunned”. Yet, the translations received lacked this specific action and the meaning embedded in the verb; the term "spank" according to Oxford (1974, p.825) means: "punish a child by slapping on the buttocks with an open hand or with a slipper". As for the word "beat" according to Oxford (1974, p.70) it means "hit repeatedly especially with a stick". "Punch" (p. 677) on the other hand, means, "to strike hard with the fist". "Slapped", "the past tense of slap", means, "struck with the palm of the hand". Again, the verb "smote", "the past tense of smite", is defined according to Webster's (1979, p.1089) as: "to strike sharply or heavily especially with one hand or an implement held in the hand". All definitions of the verb "صك" “?akka” cannot possibly collocate with the noun "وجهها" “wajhah?” for the linguistic context indicates that she was not planning on hitting herself. It was just an indication of being stunned .Moreover, restricting the usage of this verb "صكت" “?akkat” to the noun "وجهها" “wajhah?” is Quranic specific that cannot be replaced by any of these lexical items received.

Example (3):

Received Translations		**%**	**Fr.**	**Item 8**
		88.6	**31**	**فأما ٱلسَّآئِلَ فلاَ تَنْهرَ** **fa?ammas-sa?ila fal? tanhar**
pauper	**petitioner**			
beggar	**demander**			
mendicant	**homeless**			

The above noun-verb collocation"السائل فلا تَنْهرَ" "assa?ila fal? tanhar" is also Quranic specific that posed a problem to students accounting for 31 frequencies (88.6%) of unacceptable responses. It posed a great difficulty in renditions due to its specific and comprehensive semantic meaning. On the one hand, Quranic specific cannot be compatible to any expression even if both share the same semantic features. On the other hand, it is so comprehensive and condensed with meanings so that all of the above-received translations are only shades of the meaning of "ٱلسَّآئِلَ" "assa?ila" .The received lexical item, "pauper" according to Webster's (p.834) means: "one who receives aid from public poor funds/ very poor person". In addition, "beggar" is defined as "a person who lives by begging others' charities; money, food. (Oxford, p.73). As for "mendicant", it is defined by (Webster, p.711), as: "a person who is making a living as a beggar". (Webster, p.850) on the other hand, defines "Petitioner" as: "one who makes a formal written request to a superior / something asked or requested". "Demander", is defined by (Oxford, p.229), as: "is a person who asks for something as if ordering or as if one has a right to". "Homeless" is defined by (Oxford, p. 409) as: "a person with no home".

All of the renderings above were able to convey one shade of the meaning of "السائل" "assa?il". This meaning is related to material needs such as money/food / home/ or a formal governmental request as in petitioner. There is another embedded meaning to the term "السائل" "assa?il” that is missing in the students' translations. Al-Zamakhshari (p.757) explained that "assa?il" literally "is a term that denotes anyone who asks for help in a difficult situation whether physical, moral or material". Hence, the term "ٱلسَّآئِلَ" “ass??il” is so inclusive in its definition. It includes not only a poor person asking for help but also students who are in need for more knowledge.

The analysis presented above definitely shows that students encountered certain difficulties when translating lexical collocations. Mistranslation was a consequence of not taking the context whether linguistic or extra-linguistic, into consideration.

(ii) Semantic Errors:

Table 4 — **Frequencies & Percentages of Semantic Collocational Errors for 35 Students (N=7)**

Correct		**Deletion**		**Semantic Errors**			
Fr.	**%**	**Fr.**	**%**	**Fr.**	**%**		
---	---	6	17.1%	29	82.9%	خَتَمَ أللَّهُ عَلَىٰ قُلُوبِهِمْ	**1**
---	---	7	20%	28	80%	وعلى أَبْصَٰرِهِمْ غِشَٰوَةٌ	**2**
7	20%	---	---	28	80%	وَٱبْيَضَّتْ عَيْنَاهُ	**3**
4	11.42%	5	14.28%	26	74.3%	فَضَرَبْنَا عَلَى آذَانِهِمْ	**4**
3	8.6%	3	8.6%	29	82.8%	إنّي وَهَنَ ٱلْعَظْمُ مِنِّي	**5**
1	2.9%	4	11.4%	30	85.7%	وَٱاشتعل ٱلرَّأْسُ شَيْبا	**6**
---	---	11	31.42	24	68.6	ظَلَّ وَجْهُهُ مُسْوَدّاً	**7**
Fr.	**%**	**Fr.**	**%**	**Fr.**	**%**	**Response Received**	
15	**6.1%**	**36**	**14.7%**	**194**	**79.2%**	**245**	

The above table shows 245 received translations with regard to semantic patterns of collocations. These metaphorical collocations, in addition to their literal non-metaphorical sense or meaning, have another meaning, which is symbolic and non-literal. All of the examples used in this study are not used in their literal sense but in the metaphorical sense. The outcome of the study reveals that out of 245 responses received, 194 (79.2%) translations were incorrectly rendered. It also shows that 36 translations (14.7%) are deleted items either of one or both constituents of the collocation. Again, this can be attributed to the students' failure in conveying the implicit semantic message

suggested and clarified by the context. Only 15 translations (6.1%) are considered adequate; students were successful in conveying the implicit message in their translations. For example, the collocation, "ٱبْيَـضَّتْ عَيْنَـاهُ" "?ibiyya??at "?ayn?hu", accounted for 7 frequencies (20 %) of the responses rendered this collocation correctly. The analysis of the two examples used will be based upon the most frequent of errors made by students while the third will be used to show how effective is the context in clarifying the intended meaning.

Example (1):

Received Translations		Fr.	%	Item (1)
Allah has stamped their hearts	**God sealed off their hearts**	**29**	**82.9**	**خَتَمَ ألَلّهُ علىٰ قُلُوبِهِمْ Khatamal-l?hu ?al? qul?bihim**
God put a seal on them	**God set a seal on their hearts**			

In translating the collocation, "خَـتَمَ ألَلّـهُ عَلَـىٰ قُلُـوبِهِمْ" "khatamal-l?hu ?al? qul?bihim", (82.9%) of the answers were incorrect and (17.1%) avoided the answers. Again, constituents of this collocations, verb +preposition+ noun, are uniquely restricted in their selection of one another to convey a certain message. The verb "خَتَمَ" **"**khatama**"** can collocate with other noun phrases in a non-metaphorical sense to produce collocations and their translations will be based upon the context. For example, when the verb "ختم" "khatama" is used with the noun "kit?b" to form the collocation " ختم الكتـاب" "khatama alkit?ba", the outcome meaning of this combination would be equivalent to "completed/ finished and concluded". The verb in "khatama alkit?ba", is used in a non-metaphorical sense and is literally translated without implying any semantic messages. However, translations given by students were erroneous because of their failure in rendering the message that should have been detected through the context. Hence, there is an abandonment of message implied by the metaphorical use of verb "ختم" "khatama" with the noun "qul?bihim" that collocates with. The metaphor is

used here to describe the unbelievers who refuse to listen, hear and perceive the truth. That is, their hearts and all their senses are sealed off by a seal. Moreover, Han Wehr (p.218) defines the meaning of the collocation "ختم الله على قلبه" ""khatamal-l?hu ?al? qalbihi" as: "جعله لا يفهم شيئاً" "ja?alahu l? yafqahu shay?an". Thus, the verb "خـتَمَ" "khatama", is metaphorically used to imply that "there is no seal on the truth" (Al-Zamakhshari, p.57). Consequently, in order for translators to render this collocation correctly, first, they have to comprehend the connotative meaning of the verse through the context and then render the message intended.

Example (2):

Received Translations		**Fr.**	**%**	**Item (1)**
And the hair of my head glisten with grey	**My head glows silver with age.**	**30**	**85.7**	**ٱشْتعل ٱلرَّأسُ شَيْبا ?ishta?alr-ra?su shayb?**
My head shines with grey hair	**And my head is all aflame with hoarness**			

Similarly, most students committed errors in the translation of the metaphorical collocation "ٱاشـتعل ٱلـرَّأسُ شَـيْبا" "**?**ishta?alar-ra?su shayb?". Errors accounted for 30 frequencies (85.7%). The verb "اشـتعل" "**?**ishta?ala" is translated as: 'glisten", "shines", " glows" and" a flame". These lexical items belong to one semantic field that conveys a sense of brightness that is not compatible with the situational context or the condition of the speaker. These lexical items do not express the meaning of "أشتعل" "?ishta?ala" in this verse because "glisten" according to (Oxford, p.365) means: "shines brightly / sparkle". It can be used figuratively in the woman's eyes glistened with amusement. "Glow"

means, "send out brightness or warmth without flame/ be filled with light": it is used with face, eyes, joy and pleasure.

The verb "اشتعل" "ishta?ala" is used here to indicate that grey hair has covered all of the head so there is no black hair left just like the burning process where the fire eats up everything so there is nothing left. Accordingly, only the verb "اشتعل" “ishta?ala” in this example is collocationally restricted to "شيب الرأس" “shaybur-ra?s”. Hence, erroneous translations are attributed to several reasons; first, students' lack of knowledge of collocational restrictions of the verb " أشتعل" "ishta?ala" made them select the wrong collocates. Second, none of the above translations was successful in conveying the metaphorical meaning implied in the collocation. However, the meaning of this collocation can be rendered as: "I have been so old and my hair has turned grey" Al-Zamakhshari (p.4)

Example (3):

Received Translations		**Fr.**	**%**	**Collocation (1)**
we draw a veil over their ears.	**we sealed up their hearing.**	**26**	**74.3**	**فضَرَبْنَا عَلَى آذَانِهِم** **fa?arabn? ?al? ??ð?nihim**
then we struck their ears in the cave for a number of years.	**we smote their ears.**			

The above collocation " fa?arabn? ?al? ??ð?nihim" was incorrectly rendered accounting for 26 frequencies (74.3%) of semantic errors. The verb "ضرب" “?araba” can be used to express several meanings in Arabic, but here, "a??arabu ?al? al?uðun", is metaphorically used to imply according to Al-Zamakhshari (p.677) that "they fell into deep sleep where sounds had no effect on them".

This semantic meaning of the collocation could be signaled by the linguistic context "سنين عددا" "sinʔna ?adad?" "a number of years". Hence, translations received such as: "struck their ears" do not reveal the intended meaning. "Strike" means: "to hit / give a blow to harm suddenly". This translation does not convey the meaning of sleep. The other two received translations, "then we sealed up their hearing and smote their ears" are the literal translation of the collocation and thus they do not convey the message intended.

All of the received translations have ignored the context as well as the selectional restriction of the verbs within their contexts. Moreover, literal translation distorts the connotative meaning implied in the message. Hence, the most adequate translation of "marked or unusual collocations" (Baker, 1992, p.61), is to avoid literal translation and simply convey the message intended. The implications of "a??arabu ?al?al?uðun", in this particular context is : " we made them sleep for a number of years".

4.1.B Collocational Errors in Translating Part (B): The Hadith

Table 5	**Frequencies and Percentages of Collocational Errors in Restricted Lexical Collocations: Part (B) The Hadith (N=15)**

Correct		**Deletion**		**Semantic**		**Lexical**		**Collocations**
%	**Fr.**	**%**	**Fr.**	**---**	**---**	**%**	**Fr.**	
----	----	77%	27	---	---	23%	8	وإقامة الصلاة
57.1%	20	17.1%	6	---	---	25.7%	9	وإيتاء الزكاة
62.9%	22	37.1%	13	---	---	---	----	وصوم رمضان
5.7%	2	45.7%	16	---	---	48.6%	17	وحج البيت
57.1%	20	34.3%	12	---	---	8.6%	3	إذا حدث كذب
20%	7	34.3%	12	---	---	45.7%	16	إذا وعد اخلف
14.3%	5	40%	14	---	---	45.7%	16	إذا اؤتمن خان
---	---	37.1%	13	---	---	62.9%	22	الألد الخصم.
8.6%	3	28.6%	10	---	---	62.9%	22	وقتلُ النفس
---	---	11.4%	4	---	---	88.6%	31	وعقوق الوالدين
31.4%	11	22.6%	8	---	---	45.7%	16	وشهادة الزور
---	---	42.9%	15	---	---	57.1%	20	وسوست به صدورها
20%	7	----	----	----	---	80%	28	وأطعموا الجائع
20%	7	2.6%	1	---	---	27%	27	وعودوا المريض
42.9%	15	11.4%	4	---	---	16%	16	عابر سبيل
Correct		**Deletion**		**Semantic**		**Lexical**		
%	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**Responses Summary**
22.7%	**119**	**29.5%**	**155**	**--**	**--**	**47.8%**	**251**	**525**

Table (5) shows that the total number of collocations received were 525 collocations. Lexical errors accounted for 251 frequencies (47.8%) of the total number of collocations received. Deleted items registered 155 frequencies (29.5 %) and the correct answers received were 119 (22.7%). Analysis of the received translations will be

carried out in accordance with the most erroneous responses and the highest frequency of deleted items.

Example (1)

Received translations	%	Fr.	Collocation (1)
performing prayers **practicing prayers** **practicing ?al?t**	**23**	**8**	**إقامة الصلاة** **?iq?matu?-?al?t**

The example indicates that (23%) of the responses were errors committed by the students and (77%) either deleted one element of the collocation or the two collocants. None of the translations above was able to translate "إقامة الصلاة" "?iq?mat i??al?t" adequately. Despite the fact that this collocation is a concept shared by non-Muslims and equivalent terms in English might be easily found, yet finding the equivalence to the two constituents of this noun-noun collocation was problematic. Renditions indicate that students tended to restrict the sense of the lexical words as they transfer them from Arabic into English. The lexical constituent "?al?t" was rendered as "prayers or transliterated and kept as "?al?t". In fact, "sal?t" is different from prayer. It has a linguistic meaning and a "shar??a" "meaning. The linguistic meaning is the same as prayer but the shar??a meaning is quite different from prayers; Ibn–Katheer (p. 38) has explained that "sal?t" includes three characteristics: (i) " الخشية alkhishyah" (ii) "wa ðikru allah" ذكر الله (i) الاخلاص "al?ikhl??"

The rendition of "?iq?mat" as "performing" is not adequate because everyone can perform prayers but not everyone can "yuq?m a??al?t". ""?iq?mat i??al?t" indicates that the whole being is in submission to the grace of Allah unlike "performing" which indicates the practical side of sal?t. If "perform" is to be defined literally as: " ينجز، يصنع، يؤدي، يفي بوعد" "yunjiz, ya?na?, yu?addi, yaf? biwa?d" (Al-Mawrid, p.673) and in

English as: "to perform a task / play / something one is ordered to do" (Oxford, p. 622), then, the term "?al?t" is not equivalent to prayers.

Similarly, the term "practice" is not equivalent to "إقامة" "?iq?mat". The meaning in Arabic, according to Al-Mawrid (p.714), means: "يزاول ، يمارس ، يدرب على" "yuz?wil, yum?ris, yudarrib ?l?". In English, it means: "to do something repeatedly or regularly / to make a habit of something or follow a profession". From the above definitions, it is obvious that "practice/perform" do not render the intended collocation. Hence, this rendition is inadequate for it tends to reduce the very essential spiritual purpose of "sal?t" by emphasizing the practical side only. "?al?t" is the combination of both; performing and praying.

To translate this collocation correctly, it is advisable to employ the transliteration strategy by which both sides of "sal?t"; the spiritual as well as the practical are included in the rendition.

Example (2)

Received Translation	**Deletion**		**Errors**		
	%	**Fr.**	**%**	**Fr.**	**Item (1)**
what whispers in the chest	**42.9**	**15**	**57.1**	**20**	**وسوست به صدورها waswasat bihi ?ud?ruha**
chest whispering					
evil whispers					
soul whisperer					
shay??n in the chest					

In this example, (57.1%) have rendered the lexical verb +noun collocation incorrectly. Students assumed that the verb "whisper" is an equivalent to the lexical constituent "وسوس" “waswasa”, while (42.9%) restricted the sense of the lexical word completely and chose to either eliminate one lexical constituent of the intended

collocations or delete both elements. Examples of deleted items were like "whisper/ soul whisper/ shay⁇n in the chest".

The difficulty in rendering a word like "'وسوس" “waswasa” is that it embodies in it a wide range of contextual meanings and so it often poses a problem to translators. Considering the root of the verb "وسوس" “waswasa” by Hans Wehr (1974, p.1070) is as follows: (i) "to speak under one's breath / whisper" (ii) "to prompt or tempt with wicked suggestions".

As the above definitions reveal, the synonyms offered for the verb "وسوس" “waswasa" is to "whisper". The verb "waswasa" is collocationally restricted to "shay⁇n" on the basis of the close semantic association between "shay⁇n" and the inner self (nafs) wherein the devil is assumed to reside. However, the meaning of the verb is usually extended to include any secretive incitement to evil or sin. Given the above Arabic definition of the English verb "to whisper" "يهمس" "yahmis", lacks three essential components that are integral to the Arabic verb " يهمس " "yahmis" namely (+Satan+ negative + sound). The process of "waswasa" is restricted to Satan in Arabic and cannot have a positive sense. Thus, the Arabic word “waswasa" "وسوس" and "shay⁇n" "شيطان" collocate together. On the other hand, "whisper" has a positive sense which lacks in the verb"وسوس " "waswasa". The definition of "whisper" in Al-Mawrid (p. 1210) is: "وشوش" "washwasha" and "همس" “hamasa” Both have the measure of soft or low frequency sounds which make the word incompatible with the evil's internal speech of "وسوس" "waswasa". This collocation can be transliterated where footnotes can be provided to illustrate further the Islamic concept.

Example (3)

Received Translation	Deletion		Errors		Item (1)
disobeying parents	11.4%	4	88.6%	31	عقوق الوالدين ?uq?qu elw?lidayn
ungrateful to parents					
parents' disobedience					
disrespecting parents					
parents' impiety					
mal- treatment of parents.					

It seems that the conciseness of Islamic language as seen from the above translations hinders adequate rendering of the collocational meaning. (88.6%) of the responses were not able to find the equivalent translation while (11.4%) gave an incomplete or non- equivalent rendering of the target collocation. The noun +noun collocation has restrictive components. " عقوق" “?uq?q” is restricted in its selection to the noun "الوالدين" “elw?lidayn” .Thus, the meaning is not only culture and language specific ,but also, so compact that none of the above-received translations would be regarded as to the term "عقوق" “?uq?q”

According to the Islamic and cultural definition of the term, “?uq?q” is one of greatest sins "kab??ir" in Islam. Originally, the root word "عق" “?aqqa” “according to Al-Mu'jam Al-Waseet (p.616) means: "cutting kinship ties”, that is to cut the parents dead, ignore them completely, and have nothing to do with them. Hence, “?uq?q” is more comprehensive than any other single equivalent in English. Thus, the attempt to translate one single collocation by six different equivalents indicates the difficulty of finding exact equivalents to terms and expression used in religious texts.

4.1. C Analysis of Errors in Part (C): The Bible

Table 6	**Frequencies & Percentages of Collocational Errors for 35 Students: Part (C) The Bible (N=15)**

Lexical Semantic Errors		**Deletion**		**Correct**		**Collocations**
%	**Fr.**	**%**	**Fr**	**%**	**Fr.**	
57.1%	20	28.6%	10	14.3%	5	ثـــم صـــعد الـــروح بيسوع
68.6%	24	31.4%	11	----	0	عابسي الوجوه
74.3%	26	20. %	7	5.7%	2	حمل الله
40%	14	57.1%	20	2.9%	1	للثعالب أوجار
62.8%	22	34.3%	12	2.9%	1	لطيور السماء أوكار
40%	14	28.6%	10	31.4%	11	صرير الأسنان
57.1%	20	20%	7	22.9%	8	طريحة الفراش
28.6%	10	31.4%	11	40%	14	سنحت الفرصة
54.3%	19	17.1%	6	28.6%	10	رجما بالحجارة
54.3%	19	25.7%	9	20%	7	لا تسكروا بالخمر
31.4%	11	34.3%	12	34.3%	12	شفاء المرض
57.1%	20	20%	7	22.9%	8	صاح الديك
80%	28	20%	7	---	0	مقيدين بالسلاسل
42.9%	15	20%	7	37.1%	13	يوم الحساب
60%	21	34.3%	12	5.7%	2	يشرق بشمسه
Fr.	**%**	**Fr**	**%**	**Fr.**	**Summary**	**Total**
53.9%	**283**	**28.2%**	**148**	**17.90%**	**94**	**525**

Table (6) shows the percentages and frequencies of errors, deleted and correct responses. Out of 525 received translations of the 35 respondents, a total of 283 (53.9%) is related to lexical and semantic errors combined. Restricted lexical collocations accounted for 208 (39.6%) of the total 525 items in the translation test (explained in table 8) while errors of semantic type accounted for 75 frequencies (14.3%) of the total 525 items in the test. The low percentage of semantic errors is due to distribution of

items of the test. Tested items of metaphorical type were 3 out of 15 resulting in 105 responses, compared to 12 tested lexical items resulting in 420 responses. However, the deleted items of the two types of collocations, lexical and semantic, registered a high frequency of 148 (28.2%)

The low performance of students with regard to incorrect responses, whether lexical or semantic, was anticipated. This is attributed to the specificity of biblical collocations. They are culture and language specific. The context in translating these collocations is of vital importance. If the context is not taken into consideration, resulted translations will sound unnatural and alien to the target language readers. Analysis of responses also indicates that students faced difficulties in translating lexical collocations in the Bible. Only 94 (17.9%) of acceptable answers were received. The percentage of correct responses is far below the anticipated results taking into consideration that students had already been exposed and familiar with certain collocations that were either used or heard throughout their school years. For example, the collocation "صاح الديك" "??had-d?k" accounted for 8 frequencies (22.9%) of the correct responses. In this collocation, the lexical verb "صاح" "??ha" which represents the sound of the rooster has an equivalent that can be easily looked up in bilingual dictionaries. It is defined by Oxford (p.286) as: "crowed". Yet, it was literally rendered as "shouted" or "cried".

Another example that has a very low frequency of 1 (2.9%) of the correct responses, is "أوجار للثعالب" "lil???libi ?awj?r". Again, this collocation denotes the place of the animal and thus, equivalence can be easily accessed by the dictionary. Oxford (p.152) provides the equivalence for"أوجار للثعالب" "lil???libi ?awj?r" "foxes' burrows". This term is defined as, "the hole in the ground used as a home or shelter to foxes". Despite the fact that this term is available in a number of dictionaries, yet received synonyms such as, foxes' holes, foxes' pits and foxes' lairs, are not the equivalent for

"burrows" since each one of these lexical equivalents denotes a different meaning. More illustrations will be given on this example when discussing strategies used by students in rendering lexical in table 8

The outcome of the analysis has revealed that there are two types of errors committed by students (i) semantic errors (ii) lexical errors. Table (7) is an analysis of semantic errors committed by students when translating metaphoric collocations.

(i) Semantic Errors:

Table 7	Frequencies & Percentages of Semantic Collocational Errors for 35 Students: Part (C) The Bible (N=3)

Semantic Errors		Deletion		Correct		Collocations
%	Fr.	%	Fr.	%	Fr.	
74.3	26	20	7	5.7	2	حمل الله
80	28	20	7	--	--	مقيدين بالسلاسل
60	21	34.3	12	5.7	2	يشرق بشمسه
%	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**Responses Summary**
71.4	**75**	**24.8**	**26**	**3.8**	**4**	**105**

Out of 105 responses 75 semantic (71.4%) of students' responses were noted as errors. Items deleted accounting for 26 (24.8%) of the received 105 translations were marked as either an elimination of one collocational element or a reduction of both elements. Correct responses marked 4 frequencies (3.8%) of the received 105 translations. Errors related to metaphoric collocations are due to specificity and emotiveness of the biblical collocations that led the students look for denotative meaning for the lexical items in isolation of the and non-linguistic context. Thus, rendering the two constituents of the collocation literally; in the meantime, they have failed to convey

the implied message intended. Examples below illustrate students' literal translations of metaphorical collocations:

Received Translation	%	Fr.	Item (1)
cuffed by chains tied with chains bounded by chains	80%	28	مقيدين بالسلاسل muqayyad?na bissal?sil
lamb of God sheep of God	74.3 %	26	حمل الله ?amalu-llah
shine with his sun	60%	21	yushriqu bishamsihi يشرق بشمسه

Example (1)

The above-received translations indicate that students did not consider the context. The metaphoric collocation ""مقيـدين بالـسلاسل " "muqayyad?na bissal?sil" accounted for (80%) of the respondents' answers. Translations received were like; "cuffed by chains / bound by chains". These do not convey the meaning of the metaphorical collocations. According to Advanced Oxford Dictionary (p.136) "chained' is defined as being "confined/ "restrained" and "imprisoned". The selection of one of these synonyms must be in accordance with the context, which is indicated here by the two words "هاوية الظلام " "h?wiyatu?-?al?mi" and "يظلوا محبوسين" "ya?all? ma?b?s?n".

"بل طرحهم في أعماق هاوية الظلام مقيدين بالسلاسل فيظلوا محبوسين إلى يوم الحساب"

"bal ?ara?ahum fi ?a?m?q h?wiyatu- e??al?mi muqayyad?na bis-sal?sil fa ya?all? ma?b?s?n ?il? yawmil-?is?b".

Considering these contextual clues, students would have been able to convey the metaphoric message implied by the collocation. The implication is that the unbelievers will rest in hell for the rest of their lives.

Example (2):

Similarly, the collocation "حمل الله " "?amalu-llah", was incorrectly rendered as "sheep of God' "goat of God". This incorrect rendition is due to the cultural gap between the two languages, which evidently led to lack of comprehension of the semantic message. However, linguistic contextual clues should have been sufficient to realize that **"**حمل الله" "?amalu-llah" in this context, can not be literally rendered. "He is God's lamb who will eliminate the sin of the world**".** If the context is to be considered here, (will eliminate the sin of the world), then this collocation carries certain symbolic connotations such as "innocence and sacrifice". Christ is a savior of humanity who is willing to sacrifice himself for the sake of humankind. There are other symbolic connotations to the constituent "lamb"; defined in Webster (p.639) as: "a person who is gentle / weak /easily cheated or deceived". Accordingly, the students in the above translations were not able to make a correlation between the message and the context given. Hence, they could not render the collocation adequately.

Example (3): "يشرق بشمسه على الأشرار والصالحين"

"yushriqu bishamsihi ?al? al?ashr?ri wa?-??li??n".

Received translations were as such: "shine with his sun". There is a collocational clash here between the implied message and the renditions of students. In the first place, the sun and his do not collocate. Literally, the sun does not belong to any one and hence cannot be made by this one to shine. According to Webster's (p.1159), the sun indicates "light / warmth". The connotation of this collocation is that Christ spreads warmth and happiness over the good and the bad. Moreover, the light he radiates could be his inner soul. In any case, received translations missed the metaphoric message.

(ii) Lexical Errors:

Students were faced with another type of problems related to lexical constituents of the collocations. The following is an analysis of students' responses. Table (8) below shows frequencies and the percentages of errors committed by students when translating restricted lexical collocations.

Table 8	**Frequencies &Percentages of Lexical Collocational Errors for 35 Students: Part (C) The Bible (N=12).**

Lexical Errors		**Deletion**		**Correct**		**Description**
%	**Fr**	**%**	**Fr**	**%**	**Fr**	
57.1%	**20**	**28.6%**	**10**	**14.3%**	**5**	ثم صعد الروح بيسوع
68.6%	**24**	**31.4%**	**11**	**----**	**--**	عابسي الوجوه
40%	**14**	**57.1%**	**20**	**2.9%**	**1**	للثعالب أوجار
62.9%	**22**	**34.2%**	**12**	**2.9%**	**1**	لطيور السماء أوكار
40%	**14**	**28.6%**	**10**	**31.4%**	**11**	صرير الأسنان
57.1%	**20**	**20%**	**7**	**22.9%**	**8**	طريحة الفراش
28.6%	**10**	**31.4%**	**11**	**40%**	**14**	سنحت الفرصة
54.3%	**19**	**17.1%**	**6**	**28.6%**	**10**	رجما بالحجارة
54.3%	**19**	**25.7%**	**9**	**20%**	**7**	لا تسكروا بالخمر
31.4%	**11**	**34.3%**	**12**	**34.3%**	**12**	شفاء المرض
57.1%	**20**	**20%**	**7**	**22.9%**	**8**	صاح الديك
42.9%	**15**	**20%**	**7**	**37.1%**	**13**	يوم الحساب
%	**Fr**	**%**	**Fr**	**%**	**Fr**	**Response Summary**
49.5%	**20 8**	**29.5%**	**122**	**21%**	**90**	**420**

Table 8 shows frequencies and percentages of students' rendering of collocations. Only 208 out of 420 instances of collocations were answered. Incorrect responses (49.5%) were marked as the highest among all responses. Deleted items marked 122 frequencies and (29.5%), while correct responses had the lowest frequencies

of 90 (21%) of the responses received. Correct rendition of collocations ranges from (2.9%) to (40%). The adequate responses could be attributed to students' familiarity with such collocations; they are of everyday use. For example, (40 %) of the respondents rendered "سنحت ألفرصه" "sana?at elfur?ah" as: "had the chance / the opportunity occurred / was given a chance" (Oxford, p.538). Any of these renditions is acceptable. Another example that marked a high frequency of 13 (37.1%) is 'يوم الحساب" "yawmul-?is?b". Students rendered this collocation correctly as; "dooms day/ judgment day" (Oxford ,p. 359).

On the other hand, incorrect responses are attributed to the wrong choice of synonymous lexical items that may appear identical and similar in meaning. Yet, every synonym has its own collocational range, which is dependent on its situational and linguistic context, and therefore, each synonym has a certain collocational restrictiveness.

Example (1):

Received Translation		**%**	**Fr.**	**Collocations**
furious **stern** **sullen** **sad countenance**	**gloomy** **sulky** **morose**	**68.6%**	**24**	**عابسي الوجوه** **??bis?elwuj?h**
nests	**den**	**62.9%**	**22**	**لطيور السماء أوكار** **liʔuy?ris-sm??i ?awk?r**

"??bis? elwuj?h" is one of the examples whose lexical constituents were confused with similar synonyms that belong to the same semantic field. (68.6 %) of the responses were marked incorrect. Received translations such as the above, may share certain semantic features when they describe the mood or the behavior of people yet, each is restricted by the context in which it is used. To clarify this issue, the received words will be defined. According to Oxford Dictionary (p. 350) furious means: "violent /

uncontrolled / full of fury"; gloomy on (p. 366) means: "dark / un lighted/depressed". "Stern" on (p.847) means, "severe/ strict of a face, looks, or treatment", "sulky" on (p.865) is defined as: "unsociable / in a bad temper and show this by refusing to talk". "Morose" is defined by (Oxford, p.549) as, "sullen / ill-tempered /unsociable". "Sullen" (p.866) "dark and gloomy / bad- tempered". The last synonym is "sad countenance" which is defined as "expressions on the face". All of these lexical items belong to one semantic field yet, they are not equivalent to the lexical constituent "عابس" "??bis", which does not necessarily mean that the person is characterized by any of the qualities described in the synonyms given. According to Hans Wehr (p.588) the word "عـبـس" "?abasa" is to "frown / knit one's brows / to give somebody an angry look" . Hence the selective restriction of the verb "عبس " "?abasa" in this particular situation is "frowning faces"

Example (2):

Although this collocation "ولطيور السماء أوكار" "wa li?uy?ris-sm??i ?awk?r" may seem to be familiar to students, yet (62.6%) of responses rendered the collocation as "birds' nests". It is true that nests as defined by Oxford (p.565) are "places made or chosen by a bird for its eggs". Yet, if the context is to be considered here, then the intended birds are not small birds that have nests but birds of prey like eagles and other birds of prey. In this example, the selection of the collocate is specified by the context. Birds of prey take "aeries" as their nests. "Aeries" is defined in Oxford (p.15) as: "nests of other birds of prey that are built high up among rocks". As for dens, it is "an animal hidden place as a cave". (Oxford ,p.230).

4.2. Results Related to the Second Question" What Strategies Do Students Employ In Translating Religious Texts?"

4.2.A: Analysis of Strategies in Part (A): The Holy Quran

The present analysis aims at investigating the frequency of different strategies employed by the participants of the study in order to overcome the problem of rendering certain collocational expressions. The table below was conducted on the basis of the students' responses. The strategies adopted by the students are noted in terms of their frequencies and percentages and will be analyzed in terms of the type or errors committed by them. These errors are mostly lexical and semantic. The analysis of strategies will be considered with regard to lexical errors first. The table below indicates that the students adopted the following strategies: synonymy, generalization, literal, paraphrasing and deletion. Each strategy will be explained further and illustrated by using examples taken from the students' responses.

Table 9 Analysis of Strategies of Part (A): The Holy Quran

Literal		Paraphrases		Synonymy		Generalization		Deletion		Correct		
Fr	%	Fr	%	Fr	%	Fr	%	Fr	%	Fr	%	
	-		---	35	100.0		----		---		---	شَيْطَانٍ رَّجِيمٍ
10	28.6	5	14.3	6	17.1		0.0	7	20.0	7	20.0	ٱسْتَرَقَ ٱلسَّمْعَ
	----	6	17.1	21	60.0	1	2.9	7	20.0		----	وَكَشَفْنَا مَا بهم من ضرٍ
	----	1	2.9	20	57.1		0.0	7	20.0	7	20.0	َصَكَّتْ وَجْهَهَا
	---		0.0	16	45.7	10	28.6	4	11.4	5	14.3	عَجُوزٌ عَقِيمٌ
	---		0.0		0.0	31	88.6	4	11.4		----	الجن والأنس
	-----	22	62.9	5	14.3	3	8.6	5	14.3		---	ٱلْيَتِيمَ فلاَ تَقْهَرْ
	----	6	17.1	3	8.6	22	62.9	4	11.4		-----	ٱلسَّآئِلَ فلاَ تَنْهرَ
Literal		**Paraphrases**		**Synonymy**		**Generalization**		**Deletion**		**Correct**		**Responses Summary**
Fr	**%**	**Fr**	**%**	**Fr**	**%**	**Fr**	**%**	**Fr**	**%**	**Fr**	**%**	
10	3.57	40	14.29	106	37.86	67	23.93	38	13.57	19	6.79	

Adopted Strategies ordered by rank according to percentage

Strategy		Percentage
1-	Synonymy	37.86%
2-	Generalization	23.93%
3-	Paraphrasing	14.29 %
4-	Deletion	13..57%
5-	Correct rendering	6.79%
6-	Literal translation	3.57%

1- Near Synonymy:

Table (9) indicates that, synonymy emerges as the most conspicuous strategy accounting for (37.86%) of the students' responses. Synonymy is used in translation if the items are close enough in their meaning to allow a choice to be made between them in some contexts. In this study, synonymy will be considered in its wider sense; that is any sameness in meaning is considered as synonymy. The heavy use of synonymy by the students can also be attributed to two factors: first, students' lack of ability to select the correct collocate due to the difficulty and conciseness of lexical terms that exist in religious texts; second, students' unawareness of the selectional restrictions of one collocant with another. This strategy was employed by all the students with regard to rendering the collocation, "شيطان رجيم" "shay??nun raj?m", accounting for 100% of the students' responses. The production of a number of synonymous lexical items indicates the misunderstanding of the meaning of the source language collocation. This as explained earlier is so comprehensive and connotative to be expressed by one single lexical item. The following example illustrates this point further:

Received Translations		**%**	**Quranic Collocations**
reveal their distress **dispelled their misery** **dispelled their misery**	**revealed their hardships** **take away their sufferings**	**60**	**وَكَشَفْنَا مَا بهم من ضرْ** **wa kashafn? m? bihim min ?urr**
lift up their trouble	**removed their affliction**		

Near synonymy accounted for (60%) of students' responses when translating the collocation "وكشفنا ما بهم من ضر" "wa kashafn? m? bihim min ?urr" .This example is evidence that lexical collocational constituents in the Holy Quran often pose a great challenge to translators. It is true that Arabic is so rich with synonyms; nevertheless, "true or real synonymy does not exist in language and that no two words have exactly he same meaning" (Zughoul, 1991, p.48). Accordingly, the semantic meaning of each synonymous lexical item is incompatible and cannot be substituted by another to express the same meaning. The chosen meaning is signaled by its linguistic and extra-linguistic context. For example

The verb, "كشف" "kashafa" has multiple meanings depending on the context it is used in. It can be used literally as well as idiomatically. "كشف" "kashafa" in the literal sense can collocate with a number of nouns, to produce variant collocations that are completely different in meaning . If the verb "kashafa""كشف" collocates with the noun "secret", then the outcome will be the collocation "أفشى سراً" "?afsh? sirran". Similarly, the verb can be used idiomatically as: "كشفت الحرب عن ساقها" "kashafat el?arbu ?an s?qih? to mean: "the war became violent"; Hans Wehr (p.829) .The meaning of this idiom is completely different from "كشف الضر" "kashafa?-?urru or ".أفشى سراً" "?afsh? sirran". In conclusion, students use synonymy because finding equivalents to certain collocations in religious texts is quite impossible.

2- **Generalization**:

The second most adopted strategy in translating lexical collocations was generalization. It accounted for (23.93%). This strategy was used because students failed to find the specific term for the intended collocations. Therefore, they attempted to reconstruct the optimal meaning by giving less precise meaning in the TL instead of the required lexical expressions in the SL. To illustrate this point further examples from received translations will be analyzed:

Received Translations	%	Quranic Collocations
jinn and men	**88.6**	**الجن والإنس** **aljinnu wal- ?ins**
do not drive the poor man away **do not treat the beggar harshly**	**62.9**	**ٱلسَّآئِلَ فَلاَ تَنْهَرَ** **as-s??ila fl? tanhar**
an infertile old lady **a childless old sag**	**28.6**	**عجوز عقيم** **?aj?zun ?aq?m**

In each one of the examples given, students chose to give a more general rendition rather than the specific ones. In the first example, students used the term "men" instead of the "humankind" "poor man, beggar and homeless" "a childless old lady/ woman and sag" in the third example. It is obvious that finding the exact equivalent posed a problem for the translators so they resorted to such strategies.

3- **Paraphrasing:**

This strategy is the third adopted strategy in translating restricted lexical collocations. It accounted for (14.29 %) of the students' responses. However, the table below indicates that this strategy is the second most adopted strategy in translating collocations of semantic type; (31.4%). It is often employed by translators in order to produce alternative versions of translation without changing the meaning. The highest frequency of the paraphrasing strategy was employed in the collocation "أشتعل الرأس شيباً" "?ishta?alar-r?su shayb?" (31.4%). However since it was given as an example before, it will not be analyzed here.

Table 10	**Strategies Used in Translating Semantic Collocations in Part A: The Holy Quran**

Literal trans.		**Paraphrases**		**Deletion**		**Correct**		
Fr.	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	
22	62.9%	7	20.0%	6	17.1%		--	خَتَمَ أَللَّهُ عَلَىٰ قُلُوبِهم
18	51.4%	10	28.6%	7	20.0%		--	أَبْصَـٰرِهِمْ غِشَاوَةٌ
23	65.7%	5	14.3%		0.0%	7	20.0%	وَٱبْيَضَّتْ عَيْنَاهُ
15	42.9%	11	31.4%	5	14.3%	4	11.4%	فَضَرَبْنَا عَلَىٰ آذَانِهِمْ
21	60.0%	8	22.9%	3	8.6%	3	8.6%	وَهَنَ ٱلْعَظْمُ مِنِّي
19	54.3%	11	31.4%	4	11.4%	1	2.9%	وَٱشْتَعَلَ ٱلرَّأْسُ شَيْباً
17	48.6%	7	20.0%	11	31.4%		0.0%	ظَلَّ وَجْهُهُ مُسْوَدّاً
Literal trans.		**Paraphrase**		**Deletion**		**correct**		
135	55.1%	59	24.1%	36	14.7%	15	6.1%	

The three Examples below are illustrations on the frequency of using paraphrasing strategy in rendering semantic collocations. Paraphrasing marked the second highest strategy employed in translating the three examples below:

Received Translations	**Quranic Collocations**	
we drew a veil over their ears **we covered up their hearing**	**31.4**	**فضربنا على آذانهم** **fa?arabn? ?al? ??ð?nihim**
there is a covering on their sight	**28.6**	**وعلى إبصارهم غشاوة** **wa ?al? ?ab??rihim ghash?wah**
my bones have become so weak and infirm **the bones in my body are weakened**	**22.9**	**وهن العظم مني** **wahanal-?a?mu minn?**

Example (i): “fa?arabn? ?al? ??ð?nihim” " فضربنا على آذانهم"

In translating this collocation (31.4 %) of the students used this strategy in their translations. As a consequence to this, the context was completely ignored leading to mistranslation and loss of semantic meaning the verb "ضـرب" “?araba”. According to Al-Zamakhshari (p.678), the connotative meaning of the collocation is that "they went into deep sleep".

Example (ii) : “ghash?watun ?al? ?ab??rihim" "غشاوة على البصر"

This example is another illustration on missing the semantic message. (28.6%) of responses used this strategy. Hence, they missed the semantic message of this metaphoric collocation, which can only be conveyed and clarified by the linguistic context, indicated by the preceded collocation. The semantic message implied in "ghash?watun ?al? ?ab??rihim""غشاوة على البصر" is that, "the unbelievers have lost one of the most essential senses to human beings, the sense of sight, not literally but metaphorically. It is the sense that failed to see or perceive the truth" Al-Zamakhshari (p.57).

Example (iii)

The third example (22.9%) was paraphrased so that the connotation of the metaphoric message was lost. The metaphor in this collocation indicates the condition of the speaker as being old. The bones are used here because skeletons and bones support the muscles and hold the whole body together. If the skeleton and bones become weak, then the whole body collapses. The metaphor here indicates that the woman is old and weak. The strategy of paraphrasing seems to be used when the students failed completely to come up with the exact equivalence, however, in doing so, the naturalness of the translation is affected and the semantic message is distorted.

4- Deletion:

This is related to the elimination of either one constituent or both constituents of the collocation. In Part (A) of the test, deletion accounts for (13.57%) of the 35 students' responses. For example, in the translation of the collocation"فأما اليتيم فلا تقهر" “fa?amm?l-yat?ma fal? taqhar” the two constituents of the collocation were deleted. Received translations reported that respondents have rendered the above collocations as "orphan

scorn" which is meaningless and the verb scorn is not an equivalent to the verb "تقهر" “taqhar”. Other renditions such as, "abuse not the fatherless" and "orphan scorn'" did not only eliminate both constituents of the collocation, but also resulted in unnatural and an entire deviation from the original one. Another example of deletion of one constituent is the collocation "عجوز عقيم" “?aj?zun ?aq?m”. Respondents chose to delete "عجوز" “?aj?z” and rendered only "عقيم" “?aq?m” as in: "barren". In the deletion strategy, the absence of one collocants affects the meaning of the translated text. Thus, the translations produced are inadequate and sound unnatural.

5- Literal translation:

This strategy is the highest most adopted strategy in the translation of metaphorical collocations, which carry semantic messages. It accounted for (55.1%) of the received responses. In this strategy, respondents looked for one- to –one correspondence between their native language and the target language. Example (4) will be used to illustrate this point further. Analysis of examples of semantic type will also include examples from collocations of restricted lexical type.

Received Translations	%	Quranic Collocations
his eyes are whitened	**65.7**	**وابيضت عيناه** **?ibya??at ?ayn?hu**
his face darkened **his face turned black**	**48.6**	**ظل وجهه مسودا** **?alla wajhuhu muswaddan**
he steals the hearing **he gains the hearing by stealing**	**28.6**	**استرق السمع** **?istaraqas-sam?**

Example (i)

The above examples show that literal translation is a major strategy used by the respondents to overcome the problem of rendering collocations. In "وابيضت عيناه" "wa ?ibya??at ?ayn?hu", (65.7%)of received translations employed literal translation. In the participants' attempt to use this strategy, they have completely ignored the context and failed to convey the semantic message, which was explained earlier as "becoming blind"

Example (ii):

In translating the collocation "ظل وجهه مسودا" "?alla wajhuhu muswaddan" (48.6%) of the participants translated literally as: "his face turned black". This rendition failed to recognize the cultural context and thus, could not convey the implied semantic message. Literal translation caused a distortion in the metaphoric message because in Arabic when the color black collocates with faces, it acquires a negative sense and stands for sins.

Example (iii):

The collocation "استرق السمع " "?istaraqas-sam?" was rendered literally as "he steals the hearing". Again, the verb "استرق" "?istaraqa" is different from "سرق" "saraqa" in Al-Mawrid (p.89) the word "استرق" "?istaraqa" has the meaning of "eavesdropping" while "سرق" "saraqa" from the same source (p.631) means: "steal, pinch , burglarize, housebreak, rob and to plagiarize". Each one of these synonyms acquires a different meaning according to the context. From the definitions given, the verb "سرق" " "saraqa" is the act of theft or robbery mostly associated with material needs, while "استرق" "?istaraqa" is related to senses "السمع و البصر" "as-sam?u wal-ba?ar".

4.2. B Analysis of Strategies in Part (B): The Hadith

Lexical strategies employed by the respondents are categorized according to the incorrect students' responses. Accordingly, appropriate responses are not included in the analysis of strategies. The table below shows frequencies and percentages of the strategies employed by students. The analysis of the data shows that the students adopted the following strategies; deletion, synonymy, paraphrasing, generalization and literal translation. Illustrations on each strategy will be with examples given from the respondents' received translations.

Table 11 **Frequencies & Percentages Used in Translating Hadith**

Literal trans.		Generalization		Paraphrase		Synonymy		Correct		Deletion		
%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	
--	--	---	---	---	---	23	8	---	---	77	27	إقامة الصلاة
				--	---	26	9	57	20	17	6	وإيتاء الزكاة
							---	63	22	37	13	صوم رمضان
				20	7	28.6	10	5.7	2	45.7	16	وحج البيت
2.9	1			5.7	2		---	57.1	20	34.3	12	إذا حدث كذب
				28.6	10	17.1	6	20	7	34.3	12	إذا وعد اخلف
				45.7	16		---	14.3	5	40	14	إ ذا اؤتمن خان
					---	63	22		--	37	13	الألد الخصم.
8.6	3	45.7	16	8.6	3		---	8.6	3	28.5	10	وقتلُ النفس
				22.9	8	65.7	23		---	11.4	4	عقوق الوالدين
						45.7	16	31.4	11	22.9	8	شهادة الزور
25.7	9			31.4	11		---		--	42.9	15	وسوسة به صدورها
		20	7	22.9	8	37.1	13	20	7		--	وأطعموا الجائع
		37.1	13	40	14		--	20	7	2.9	1	وعودوا المريض
		20	7	8.6	3	17.1	6	42.9	15	11.4	4	عابر سبيل
Literal trans.		**Generalization**		**Paraphrase**		**Synonymy**		**Correct**		**Deletion**		**Responses Summary**
%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	%	Fr.	
2.5	13	8.2	43	15.6	82	21.5	113	22.7	119	29.5%	155	525

The data collected from the respondents show that the most adopted strategy in translating Part (B) the Hadith is deletion. The table indicates that deletion registers (29.5 %) of the adopted strategies. Contrary to this, the table also shows students did relatively well on collocations such as "صوم رمضان" "?awmu rama??n" which had a frequency of 22 correct responses (63%), "إذا حدثّ كذب" "?ið? ?adda?a kaðab", (57.1%)

and "عابر سبيل" "??bir sab?l" (42.9%). One explanation to account for the correct responses for such collocations could be that certain lexical items are identical in forms between the two languages. The lexical constituents of the two collocations "إذا حدث كذب" "?ið? ?adda?a kaðab" and "عابر سبيل" "??bir sab?l" are familiar to students. Thus, equivalents are much easier to find than other culture bound collocations. As for the respondents' high performance of "صوم رمضان" "?awmu rama??n", which is one of the 4 collocations whose concept is shared with the target language, the reason is attributed to the transliterating the collocation. All the correct responses rendered collocation as "?awmu rama??n".

With regard to this strategy, the high percentages of the lexical reduction and elimination of collocational components indicate that certain collocations pose a problematic area in translation due to the lack of precise equivalents in the target language. Therefore, students have never been able to select a possible choice as a correct answer. .

Strategies adopted ordered by rank according to percentage

Strategy	**Percentage**
Deletion	**29.5%**
Synonymy	**21.5%**
Paraphrasing	**15.6%**
Generalization	**8.2%**
Literal translation	**2.5%**

A) Deletion:

As it is stated above, deletion marks (29.5 %) of the five strategies. Examples taken from the received translations show that elimination of one element or two elements of the collocation results in reduction of conveying the message and in

unnatural translation. Examples of the percentages of deleted received translations of certain collocations like; "حج البيت " “?ajjul-bayt” “إقامة الصلاة,” “?iq?matu?- ?al?h” "?ið? ?i?tumina kh?n" "إذا أؤتمن خان" and “إذا وعد اخلف" “?ið? wa?ada ?akhlaf", are provided below:

Deletion Strategy			
Received Translations		**%**	**Restricted collocation (partB)**
praying **do prayers regularly**		**77**	**?iq?matu?- ?al?h إقامة الصلاة**
hajj **pilgrimage**	**Visit Al-bait**	**45.7**	**?ajjul-bayt حج البيت**
betraying **cannot be trusted** **betrayer**		**40**	**إذا اوتمن خان** **?ið? ?i?tumina kh?n**
he acts treacherously **if he promises , he disagrees**		**34.3**	**إذا وعد اخلف** **?ið? wa?ada ?akhlaf**

Example (i):

"إقامة الصلاة" “?iq?matu?- ?al?h” (77%) is being rendered as "praying" and "do prayers regularly**".** The reduction in this translation is not only of one or two constituents but also there is an elimination of Islamic culture.

Example (ii):

Similarly, in rendering the collocation "حج البيت" “?ajjul-bayt”, deleted items accounted for (45.7%) of the responses. The received translations were; visit al-bait, pilgrimage and Hajj. This rendition of the collocation is incomplete and definitely unacceptable. For anyone can visit al-bait and go to ka?ba without "حج البيت" ?ajjul-bayt”. People who live near by al-ka?ba always go there and visit al-bait. Again, the elimination is not only a reduction of lexical items but also of Islamic culture.

Example (iii):

In rendering the collocation "إذا وعد اخلف" "?ið? wa?ada ?akhlaf", one component of the collocation was deleted which resulted in an incomplete and non-equivalent rendering of the intended collocation.

B) Near Synonymy:

Students resorted to this strategy when they were not able to find the exact equivalent or select the proper lexical item; so they replaced a lexical item by another one that shared certain semantic features with it. The highest frequency of responses with regard to this strategy was "عقوق الوالدين" "?uq?qul-w?lidayn" indicating 22 frequencies of synonymous items that is (65.7%).Then the collocation "الألد الخصم" "al?aladdul-khaʔm" 22 frequencies (63%) and the collocation "شهادة الزور" "shah?datuz-z?r" accounting for 16 frequencies (45.7%). In choosing this strategy, students were influenced by similar lexical items that belong to the same semantic field and are similar in meaning to certain target collocations. Examples are listed and clarified below:

Examples: Near Synonymy Strategy:

Received Translations		**%**	**Restricted Collocations**
disobeying parents parents' undutifulness	**ungrateful to parents**	**65.7**	**عقوق الوالدين** ?uq?qul-w?lidayn
violent enemy tough disputer fierce opponent	**bitterly antagonistic irreconcilable opponent savage opponent vehement man**	**63**	**الألد الخصم** al?aladdul-khaʔm
fabricating testimony	**a False witness**	**45.7**	**شهادة الزور** shah?datuz-z?r

When analyzing the respondents' received translation, the various synonymous lexical items indicate the difficulty of finding the exact and precise lexical equivalent to culture and bound collocations.

Example (i):

The expression "عقوق الوالدين" “?uq?qul-w?lidayn”, as explained before, is so comprehensive that all of the synonymous lexical items given could be the acceptable translation for this term.

Example (ii)

Although each lexical component of the collocation "الألد الخصم" “al?aladdul-kha?m” was rendered with items from the same semantic field, yet when the meaning of each item was looked up in the dictionary, none gave the exact equivalent. For example the received lexical element "disputer" has the root verb "to dispute" by the meaning of: "يتجادل بشده وعنف/ يتنازع/ يناقش أمراً" “yataj?dal bishiddah wa ?unf/ yatan?za?/yun?qishu ?anran” . (Al- Mawrid (p. 282). It is true that these synonymous items for both elements of the collocation "have similar meanings to "ألألد الخصم “al?aladdul-kha?m” , yet "الخصم" “alkha?m” in English is "disputant": the person who disputes" (Oxford, p.249). This applies to "vehement" which has the connotation of having strong or eager feelings, desires as filled with desires and of speech or behavior. (Oxford, p. 951). However, received synonyms belonging to the same semantic field for this collocation can be used differently in different contexts. Zughoul (1991) has elaborated on this point and stated, "that it is unlikely that two different words with exactly the same meaning would both survive in a language" (p.48). In some respects, there is a difference in meaning between synonyms.

C) Paraphrasing:

This strategy is the third most adopted one. It is noted that 82 frequencies (15.6%) of students' responses resorted to paraphrasing. They attempted at producing alternative versions of translation without changing the meaning. The highest frequency

of paraphrasing was in the following collocations "إذا أؤتمن خان" “?ið? ?i?tumina kh?n” .It registers 16 frequencies (45.7 %), "عودوا المريض" “??dul-mar??” registers high frequencies of 14 (40%) of the responses, " أطعموا الجائع“ “?a??im?l-j??i?” 8 frequencies (22.9 %). Examples from respondents' received translations are below:

Received Translations	%	Restricted collocation
whenever he is in charge, he betrays if you keep something as a trust, he does not return it if you trust him, he will not be trust worthy.	**45.7**	**إذا أؤتمن خان** ?ið? ?i?tumina kh?n
go to the hospital and visit sick people	**40**	**عودوا المريض** ??dul-mar??

It is obvious from the examples above, that the respondents attempted to reconstruct the optimal meaning by expanding the collocation and replacing it with free phrases without changing the meaning.

D) Generalization:

This strategy is used when students tried to give general meaning for the intended collocations. This strategy accounted for (8.2%) of the responses. The students resorted to this strategy to compensate for the lack of knowledge of the exact equivalent in the target language, so they tried to utilize their assumptions of the world knowledge in rendering the target message. As a result, they failed most of the time to convey a complete equivalent rendition. Received translations of the collocation "قتل النفس" “qatlun-nafs” show a frequency of 16 (45.7 %) of the responses who employed generalization. "عودوا المريض" “??dul-mar??” is another collocation that has a high frequency of 13 (37.1%).

Despite the fact that both examples are familiar to the students and easy to render, yet students tended to use more general lexical items than the specific ones. This

could be attributed to the students' lack of knowledge of the collocational restrictions. For example, the verb "خـان" “kh?na” carries negative semantic features that restrict its collocational selection to certain nouns such as 'العهد" “al?ahd” or "الامانـه" “al?am?nah”. This verb is defined by Hans Wher (p.266) as: "to let down/ fail to keep/ break /betray" etc". Each one of these definitions can collocate with a different noun to produce a different collocation. "Break" for example collocates with "promise" but not with "ألأمانـه" “al?am?nah” or "faith". Similarly, the verb "عـودوا" “??d?” is restricted in this example to the term "المـريض" “almar??” to mean sick people in general. The root of the verb "عـاد" “??da” can be defined literally as well as idiomatically. In the idiom "عـادت الميـاه إلـى مجاريهـا" “??datil-miy?hu ?il? majar?h?”, the verb "عـاد " “??da” can not possibly be translated as "visited". The context in this example as well as other examples can be the criteria to what translation the term refers to.

E) Literal:

This is the least adopted strategy in Part (B) test. It shows a frequency of 13 (2.5%) of the responses adopted by students. This strategy is adopted when the students found difficulty in finding the exact equivalent terms. The data of strategies show that the collocation:"وسـوسـت بـه الـصـدور" “waswasat bihi i?-?ud?r”, has a frequency of 9 (25.7%) of the responses.

Received Translations	**%**	**Restricted Collocation**
Chest's whispering	**25.7**	وسوست به الصدور waswasat bihi i?-?ud?r
Killing one's' soul / self	**8.6**	قتل النفس qatlun-nafs

It is noticed here that the students found difficulty in giving the correct collocations especially the restricted one that carry semantic and idiomatic meanings. The two received translations above are marked as being unacceptable and unnatural. The rendition of the first collocation, "chest's whispering," is not equivalent to "وسوست به الصدور "waswasat bihi iʔ-ʔud?r" neither "killing one's soul" is equivalent to "قتل النفس" "qatlun-nafs" Thus, resorting to this strategy results in message abandonment and loss.

4.2.C Analysis of Strategies in Part (C): The Bible

Analysis of the strategies of part (C) is similar to the analysis of the previous two parts of the tests. The strategies adopted by the students are noted in terms of frequencies and percentages. The analysis will be in terms of the type of errors committed by students. Table (12) indicates that students made lexical errors and adopted the following strategies: deletion, near synonymy; paraphrasing and literal translation accounting for 46 frequencies (11%) and the least adopted strategy was generalization. It accounted for 10 frequencies (2.4%) Each of these strategies will be provided with examples from students' received translations.

Table 12 **Strategies Employed in Translating Lexical Collocations N=(12)**

Literal		Paraphrase		Synonymy		Deletion		Generalization		Correct		Description
%	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**.Fr.**	**%**	**Fr.**	**%**	**Fr.**	
57.1	20	--	-	0.0	0	28.6	10	---	--	14.3	5	ثم صعد الروح بيسوع
---	----	28.6	10	40	14	31.4	11	---	---	-----	-----	عابسي الوجوه
----	---	-----	--	40	14	57.1	20	-----	------	2.9	1	للثعالب أوجار
---	--	0.0	0	62.8	22	34.3	12	---	-----	2.9	1	لطيور السماء اوكار
----	---	20	7	20	7	28.6	10	---	---	31.4	11	صرير الاسنان
---	---	28.6	10	25.7	9	20	7	2.9	1	22.8	8	طريحة الفراش
----	---	14.3	5	14.3	5	31.4	11	---	---	40	14	سنحت الفرصة
17.2	6	-	-	37	13	17.2	6	---	---	28.6	10	رجما بالحجارة
---	---	31.4	11	22.9	8	25.7	9	----	---	20	7	لا تسكروا بالخمر
5.7	2	---	--	8.5	3	34.3	12	17.2	6	34. 3	12	شفاء المرض
31.4	11	-----	---	25.7	9	20	7	----	---	22. 9	8	صاح الديك
20.0	7	11.4	4	2.9	1	20	7	8.6	3	37.1	13	يوم الحساب
Literal		**Paraphrase**		**Synonymy**		**Deletion**		**Generalization**		**Correct**		
%	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr.**	
11	**46**	**11.2**	**47**	**25**	**105**	**29**	**122**	**2.4**	**10**	**21.4**	**90**	**Total**

Strategies arranged according to rank:

Strategies	Percentage
Deletion	29%
Synonymy	25%
Paraphrasing	11.2%
Literal	11%
Generalization	2.4%

A) Deletion:

Deletion was the most employed strategy accounting for 122 frequencies (29%) of all the strategies used. Deletion is attributed to the fact that biblical collocations definitely reflect culture –specific language that expresses ideas previously unexpressed to the majority of the respondents. Hence, students resorted to deletion to avoid clumsy and unnatural translations. Below are examples of received translations that show a deletion of one lexical element .However, elimination of the two constituents were not employed by a good number of students .

Received Translations	%	Fr	Restricted Collocation
foxes	57.1	20	للثعالب أوجار Li?-?a??libi ?awj?r
holes ---			
curing / healing/ remedy / medicine	34.3	12	شقاء المرض Shif??ul-mar??
opportunity	31.4	11	سنحت ألفرصه sana?atil-fur?ah

B) Near synonymy:

It was the second most adopted strategy, accounting for 105 frequencies (25%) of the strategies. Synonyms, which are very similar in meaning, were problematic to students. For in synonymy it is possible to find two or more items that belong to the same semantic field but each one of them has special meaning. According to Baker

"words which we might think of as synonyms or near –synonyms will often have quite different sets of collocates"(p. 47).The examples below illustrate this point.

Received Translations		%	Fr	Restricted Collocation
gloomy faces/ furious faces sad countenance	**stern faces sullen faces**	**40**	**14**	عابسي الوجوه ??bis?l-wuj?h
cock squalls rooster yelled	**cock whimpered**	**25.7**	**9**	صاح الديك ???ad-d?ku
throwing stones hitting stones		**37**	**13**	رجماً بالحجارة rajman bil?ij?rah

Received translations showed sets of collocates by which each set belongs to one semantic field. Yet making the wrong choice of selecting words that may appear similar in meaning would result in incorrect translations. Students must be aware of the collocational restrictions of lexical items. Each lexical item had a specific meaning in a specific context.

C) Paraphrasing:

It is the third adopted strategy among the other strategies accounted for 47 frequencies (11.2%) of used strategies. It was an option used by the students whereby the meaning is kept but the form is changed to phrases.

Received Translations	%	Fr	Restricted Collocation
do not get intoxicated by drinking alcohol drinking wine makes one loses his mind	**31.4**	**11**	لا تسكروا بالخمر **l? taskar? bilkhamr**
sick lying in bed resting in bed because she is sick she does not feel well so she is in her bedroom	**28.6**	**10**	طريحة الفراش **?ar??atal-fir?sh**

D) Literal Translation:

Received Translations	%	Fr	Restricted Collocation
Christ was mounted by the spirit **Christ elevated by the soul** **Christ went up by the spirit**	**57.1**	**20**	**ثـم صـعد الـروح بيـسوع إلـى البريه** **?umma ?a?adar-r?? biyas?? il?l-barriyyah**

Literal translation accounting for 46 frequencies (11%) for lexical collocations. The highest percentage of literal translation was used in translating the collocation صـعد "ثـم الروح بيسوع" "?umma ?a?adar-r?? biyas??". It accounted for 20 frequencies (57.1%). By resorting to this strategy, students created a collocational clash, which resulted from the contradiction in meaning; if the context is to be considered which is إلـى البريـه, il?l-barriyyah, then the selection of the lexical item must be compatible with the context. The lexical items, mounted / elevated/ went up and raised belong to one semantic field which is "being moved from a lower to a higher level" Oxford Dictionary (p.280). Thus," إلـى البريـه" "il?l-barriyyah" is not a "higher place". However, selecting mounted would have been adequate if the lexical item horse was added. He mounted his horse and rode to the prairie would not create any collocational pitfalls.

Nevertheless, literal translation strategy was the most adopted strategy in translating metaphoric collocations. It accounted for 53 frequencies (50.4%). By employing literal translation to render collocations that carry certain semantic messages; the message implied is often distorted leading to more ambiguity. Table (13) is an illustration on received translations rendered literally.

Table 13 **Strategies Employed in Translating Metaphorical Collocations**

Literal		**Paraphrase**		**Synonymy**		**Deletion**		**Generalization**		**Correct**		**Collocations**
%	**Fr**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr**	**%**	**Fr.**	**%**	**Fr.**	
51.4%	18	---	0	22.9%	8	20%	7	-	-	5.7%	2	حمل الله
42.9%	15	17.1%	6	20%	7	20%	7	-	-	---	0	مقيـــــدين بالسلاسل
57.1%	20	2.9%	1	---	0	34.3%	12	-	-	5.7%	2	يشرق بشمسه
Literal		**Paraphrase**		**Synonymy**		**Deletion**		**Generalization**		**Correct**		**Response Summary**
%	**Fr**	**%**	**Fr.**	**%**	**Fr.**	**%**	**Fr**	**%**	**Fr.**	**%**	**Fr.**	
50.4%	53	6.6%	7	14.3%	15	24.8%	26	-	-	3.9%	4	105

Example (i)

The collocation "يشرق بشمسه" “yushriqu bishamsihi” was literally rendered by students, accounting for 20 frequencies (57.1%). Translations received were like "to shine with his sun" or make his sun shine.

Example (ii)

Another collocation that did not convey the metaphoric message correctly was "حمل الله" “?amalul-l??”. It was rendered literally by students, accounting for (51.4%) as "the lamb of God". The symbolic connotation of this collocation is that Christ is a symbol of sacrifice. Accordingly, literal translations distort the meaning of message implied and results in an unusual rendition.

4.3. Analysis of Differences between Professional Translators and Students

Analysis related to the third research question of the study; "Are there differences between the translation of professional translators and M.A students majoring in translation?"

The aim of this section is to pinpoint the similarities and differences between the translations of professional translators and MA translation students. The comparison will be carried out with regard to the three parts of the test; part (A) the Holy Quran, part (B) the Hadith and part (C) the Bible.

4.3.A Differences between Professional Translators and Students Part (A): The Holy Quran

Two well-known translators' work namely; Ali, A. Y. (1992), Pickthall, M. (1930) will be compared to the students' translations. The comparison will be carried out with regard to the significant role played by the context, its impact on the naturalness of the message conveyed and on the strategies used by professional translators.

With regard to the significant role played by the context, both professional translators and students had failed to account for the fact that the meaning of any lexical word is determined via its context. The outcome of the students' results had revealed erroneous translations caused by the wrong choice of synonymous lexical items out of their context. It also showed the lack of knowledge for certain collocational restrictions of lexical collocations which led to mistranslation and misinterpretations of the text. If the implications are as such, cultural bound collocations of a highly specific religious nature cannot be easily translated across languages, then the context must play a decisive role and help in revealing the obscurity of lexical items by the related words specified by its collocational environment. Lexical errors which are the result of the wrong selection

of words affect the clarity of the translation; cause the intended message to be totally out of context and thus, lead to the distortion of meaning intended in the original collocations. Accordingly, Students and professional translators' renditions of collocations used for examples indicate that they were unaware of the significant role played by the context. Nida (1969) recognized the impact of lexical and cultural words which tend to be obscure or unrelated to any corresponding words in the target language. They can only be made clear by the context in which they are embedded.

Similarly, Professional translators were unaware of the significant role played by the context and its impact on the selection of lexical constituents of collocations. In their translations, they have resorted to literal translations, which could not possibly convey the implicit meaning intended in the metaphorical message of the collocation .Examples of both; students' translations and professional translations will be illustrated in the table below: Table (14) Samples of translations of Ali, A.Y. and Pickthall compared to students' translations with regard to context.

Table 14	**Samples of Translations of Professional Translators In the Holy Quran**
Al-Baqra 2:7	khatamal-l??u ?al? qul?bihim wa ?al? sam?ihim wa ?al? ?ab??rihim ghash?wah wa lahum ?að?bun ?a??m "خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ"
Pickthall	Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.
Ali Yousif	God hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur). Footnotes; v.7: All actions are referred to God. Therefore, when we get the penalty of our deliberate sin, and our senses become impervious to good, the penalty is referred to the justice of God.
Students	Allah has stamped their hearts and there is a covering on their eyes.

From the above translations, it is obviously clear that both translators and students are similar in not taking the context into consideration. They all resorted to literal translation in the above examples and ignored the context of the metaphorical

collocation. Pickthall translated "خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ" "khatamal-l??u ?al? qul?bihim" as, "has sealed" , "put a seal" while Ali rendered it as, "set a s seal" and students translated it as: "stamped". Although, Ali tried to make use of footnoting in order to clarify his translation, yet the explanation given was to the word "penalty" and not to this collocations. Another collocation such as: "وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ" "wa ?al? ?ab??rihim ghash?wah" was rendered in the same way;. Pickthall: "eyes there is a covering", Ali: "on their eyes is a veil" and students: "covering on their eyes".

Failure in recognizing the context, in which the metaphorical collocation is embedded, will definitely result in changing the information intended in the original message. This will consequently lead to the shift in understanding of what was supposed to be conveyed to another message or information created in a completely different context. The idea is, if the translator misinterprets the message intended in a particular context, then translation is expected to diverge from the original and thus create a new context for the new information. The whole idea of translating the Holy Quran is communicating and delivering implicit messages embedded in various verses. However, students as well as the professional translators failed in the communication process and conveyed nonsensical information that complicated the meaning further. Allah does not cover their eyes and hearts just to make them literally blind or cruel but to deliver a message to all unbelievers who lost all perception to see or hear the truth.

Newmark (1988) defined the impact of the context on naturalness in translation is defined by as the translation "that makes sense, reads naturally, and that is written in ordinary language within its context." (p.24). Although naturalness is different from accuracy , the two are closely linked in that if the receptor of the translated version is incapable of grasping the meaning intended by the author of the original text, then this translation is inaccurate at that point.

With regard to naturalness, students as well as professional translators were similar in producing neither natural nor communicative translations. The problem of unnaturalness in students' translations was due to their lack of awareness of collocational restrictions which consequently led them to collocational pitfalls. For example, students' rendition of the collocation "صكت وجهها" “wa ?akkat wajhah?”, as "punched herself", is an evident indication of their lack of knowledge of the restrictions of the verb. In addition to all of this, they lacked the experience in translating deeply rooted Islamic language. On the other hand, unlike students, the two professional translators had consulted many books relative to their work to help them in the difficult translation task, which is highly commendable; yet, their translations seemed to be far from accurate or clear. However, unnaturalness in the translations of Ali &Pickthall was related to their attempt to capture some of the power of the poetic language of the Holy Quran. Ali and Pickthall's translations are loaded with archaic language which did not add to the clarity or naturalness of their translations. For example, in the translations of the collocation "?alla wajhuhu miswadda” " ظلَّ وَجْهُهُ مُسوَداً ", in table 15:

Table 15	**Arabic Language Used by Professional Translators**
Az-Zukruf 43:17	وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَـٰنِ مَثَلاً ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ wa ?ið? bushshira ?ahuduhum bim? ?araba lilra**?m**?n ma?al?n ?alla wajhuhu miswadda
Pickthall	And if one of them **hath** tidings of that which he **likeneth** to the Beneficent One, his countenance **becometh** black and he is full of inward rage.
Mariam 19:4	قَالَ رَبِّ إِنِّي وَهَنَ ٱلْعَظْمُ مِنِّي وَٱشتعل ٱلرَّأسُ شَيْباً وَلَمْ أَكُنْ بدعائك رَبِّ شَقِيّاً **Q**?la rabb?inn?wahanal-?a?mu minn? wa ?ishta?**alr-rasu shayb**?
Ali Yousif	**Praying:** "O my Lord! infirm indeed are my bones, and the hair of my head **doth** glisten with grey: but never am I unblest, O my Lord, in my prayer to **Thee!**

Archaism is obvious in Pickthall's translations, " hath' "likeneth" "becometh" This archaism, sounds so unnatural or smooth. This applies to Ali's translations. They

both obviously were affected by the biblical language." Doth", "thee". Ali's translation is similar to the language of the 17th century English of the church. It seems that the translation of the meaning of the Holy Quran could do without the complexity of these unnatural lexical items. In addition, the two professional translators tend to use parentheses to clarify their translations. Yet this has its shortcomings due to the over explanations which distract the attention of the reader, cause a breakdown in the naturalness of the communicative message so that the reader understands something other than the original intentions. In summary, a good translation does not translate words, but meaning. By translating meaning, the TL reader will be able to give an equal response to the message translated. The equal response could be achieved by reproducing the message in natural and accurate TL.

As for the strategies employed in translations of collocations, whether lexical or metaphorical, both translators adopted the students' strategies. One of the strategies adopted was near synonymy. Using this strategy can be explained in different ways; Ali & Pickthall were faced with different equivalents in English for the same Arabic word but not with the exact synonyms because no two synonyms have exactly the same meaning. Thus, Ali & Pickthall selected the wrong constituent of the collocation causing a collocational clash. Moreover, there seemed to be a first language interference with their translations, particularly with Ali's. In translating one of the restricted lexical collocations given to students "wa kashafn? m? bihim min ?urr" "وكشفنا ما بهم من ضر" (Al-Mu'min?n, 23:75), the two translators; Ali & Pickthall, resorted to the near synonymy strategy and their renditions of the previous collocation were not any different from students' received translations.

Ali,A.Y. "If we had mercy on them and removed the distress which is on them".

Pickthall: "Though We had mercy on them and relieved them of the harm afflicting them".

Ali's rendition of the above verse is not adequate. Despite using footnotes to specify the meaning of "a??urr" "الضر" as 'famine" yet, the subtle differences in meanings of synonyms seem to be overlooked in translating the Quranic meanings. The meaning of "distress" is only a shade of meaning of "a??urr" "الضر".

Moreover, by selecting the wrong lexical constituent, he demonstrated his lack of knowledge of collocational restrictions of the verb +noun collocation. The verb "remove" does not collocate with "distress". In Oxford Collocations Dictionary for Students of English, (p.230) verbs that are used with distress are: "relieve, avoid, alleviate and ease". Hence, if he wanted to use distress, then the other element of the collocation should be relieved. Added to this, "to remove the distress which is on them" is not English. Distress cannot be "on somebody". Prepositions used with the noun distress are stated in Oxford Collocations Dictionary (p.230) as: "in, over, at ".

Lack of knowledge of collocational restrictiveness is also obvious in Pickthall's translation of the above verse. The verb "remove" does not collocate with the noun " harm" In Oxford Collocations Dictionary (p.365) , the lexical item "harm" is restricted in its collocate to certain verbs such as : " keep sb. from , prevent, protect sb. from, shield sb. from harm". These translations are not unlike the students' translations, which have been analyzed earlier.

Other strategies employed by Ali & Pickthall were also similar to the strategies used by students. The most adopted strategy used by the two professional translators and the students particularly in translating metaphorical collocations, was literal translation. Nevertheless, if the central concern of both translators and the students was to achieve communication effectively, then most likely, adopting literal translation strategy was not

the appropriate one. Such strategy does not recognize the overwhelming importance of the context in interpreting the text and thus, the implicit intended message embedded in the metaphor cannot be conveyed effectively. Accordingly, communication fails.

4.3.B Differences between Professional Translators and Students Part (B): The Hadith

In this part, the researcher will refer to the work of the translators namely; Badawi (1990) and Al-khuli (1998). Each will be referred to his translation whenever one of collocations selected by the researcher was used as an example. The comparison will be carried out with regard to the impact of the cultural context on the clarity of the translated collocations and on the strategies employed by professional translators.

The impact of the cultural context on Hadith translators was that they were aware of the difficulty of translating cultural terms of Islamic nature out of their context. Therefore, to ensure faithfulness and accuracy of collocational translations within the cultural context, they had sacrificed the style and effect for accuracy. Hence, whenever literal translation was unacceptable, they added explanations as an introduction to the Hadith or as a conclusion to their translations, so that the cultural context of the Hadith would be taken into considerations. For example, the collocation: (The Blessing of Islam, narrated by, Al-Bukh?r?, p.61)

"إن أبغض ا الرجال إلى الله الألد الخصم." " al?aladdul-khaʔm"

This restricted Adjective + noun collocation was translated by Al-khuli as; "The person most hated by Allah is the most grudging and most quarrelsome one"(p.61). In such rendition, the translator could not find the exact equivalent for the

comprehensive meaning of this collocation. Therefore, he resorted to generalization and added certain comments that would make sense to the target reader, these comments were:" Do not be troublemaker. Be an easy person. Do not make a molehill a mountain. Be tolerant."

This is unlike students' translations who did not have enough experience in translation. Students were neither aware of the importance of the cultural context nor its impact on the clarity of translated items. Therefore, they could provide neither explanations nor clarifications to ensure such clarity. In their attempt to translate this collocation; they resorted to near synonymy, producing multi synonymous lexical items but non could be a substitute or equivalent to the collocation "al?aladdul-khaʔm" " الألد الخصم." This was proved to be a hindrance to translation and can only be resolved through the linguistic and cultural context. Another example that reflected the dilemma of finding the exact equivalent was the noun+noun collocation, "وسوسة الصدور" “waswasatiʔ-ʔud?r”. This had been literally rendered by both; students and Hadith translators as: "what whispers in the hearts". The outcome was erroneous. "Whisper" according to HansWehr (1980, p.1070) is equivalent to "hamasa" "همس' in Arabic. Both items;" "همس" hamasa" and "waswasa" "وسوس" are emotively as well as connotatively distinct .If the translator attempts at substituting the negative connotative lexical constituent with a positive connotative one, he will definitely commit a grave error in translation; thus leading to divergence from the original context to a new one. Consequently, this adopted strategy was neither successful nor appropriate. Hence, clarity and naturalness were entirely lost.

Despite their similarities, certain methods employed by the Professional translators of Hadith were slightly different from the students. Translators have found that terms related to specific religious concepts or practices such as "zak?t" and "hajj",

"having seemingly appropriate English equivalents" Badawi (p.19) cannot be translated easily. Such terms have far-reaching connotations and refer to specific Islamic concepts that are not shared with the TL readers. Due to this specificity, translators resorted to transliteration whereby the cultural context can capture the meaningful components of such collocations by keeping the Arabic form of the items as it exists in the Islamic culture; "?ajj" and then followed by the nearest English equivalents placed between Parentheses; (pilgrimage). For example, Badawi (p.31) transliterated the collocations "?iq?matu?-?al?h " إقامة الصلاه" "ايتاء الزكاه" ??t??uz-zak?h" "?awmu rama??n" "صوم رمضان" ?ajjul-bayt " "وحج البيت" as: ""performing ?al?t" (prayers), "give zak?t" (alms) , "perform ?iyyam" (fast) of the [the month of] ramadan and "perform hajj" (pilgrimage) to the House [in Mecca]". Students' translations on the other hand, have retained the linguistic nature of these collocations but completely ignored the Islamic connotations of such concepts.

Meanwhile, the Hadith translators who tried to take utmost care in rendering the semantic meanings as accurately and faithfully to the original as possible, failed to do so in the strategies adopted to convey the comprehensive meaning intended in the collocations used. Hence, by adopting similar approach, translators as well as the students committed similar errors and made the wrong selection of restricted collocants. For example, the collocational pattern, noun+ noun "?uq?qul-w?lidayn" "عقوق الوالدين", was translated by Alkhuli, (p.8) as: "undutifulness to parents is a major sin". This translation shares neither the comprehensive semantic value of the term "?uq?qu" "عقوق", nor the restrictiveness of this noun collocant to only one sole noun collocant "elw?lidayn" "الوالدين". The significant outcome was the close similarity in erroneous translation due to disregarding the context of cultural collocations.

4.3.C Differences between Professional Translators and Students Part (C) : The Bible

The aim of this section is to answer the research question whether or not there are any differences between professional translators and students majoring in translation. In this part, the researcher will refer to the translated copy of the Bible (1982).The comparison will be carried out with regard to the impact of the cultural context on the clarity of the translated collocations and on the strategies employed by the translators.

The cultural and linguistic contexts play a significant role in the translations of collocations in the Bible, whereby the translator is obliged to find the nearest, equivalent suited for the target reader. This is in agreement with Nida's (1964) definition of dynamic translation; "equivalence aims at complete naturalness of expression, and tries to relate the target reader to modes of behavior relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message" (p.159). While, the meaning of the lexical constituents of biblical collocations have to be translated within the cultural and linguistic context of the target language, the specificity and clarity of the source language had to be preserved. Hence, the translator must be both loyal and flexible in his approach. To possess such capacity, the translator must comprehend the culture in which the language is used so eventually this will enhance his understanding of the word meaning. Most biblical collocations are embedded in the concepts related to human life. Thus, the translators of the Bible considered meaning of the lexical components in terms of what they mean to the target reader. Despite all of the above, translators of the Bible were not aware of the importance of the context. They committed many errors that were not different from the mistakes made by the students. For example, the adjective + noun collocation (Matthew, 6:16, p.15)

"وعندما تصومون، لا تكونوا عابسي الوجوه كما يفعل المراؤون الذين يُقطّبون وجوههم لكي يظهروا للناس صائمين"

The above example was rendered by the Bible translators as, "when you fast, do not look somber as the hypocrites do" "look somber" is a verb + adjective collocation that replaces adjective + noun "??bis?l-wuj?h" " عابسي الوجوه". This translation shares neither the adjective +noun collocational pattern nor the appropriateness of selection of the equivalent for "??bis?" "عابسي". According to Oxford Advanced Dictionary (p.1217), this lexical item which is defined as: "sad and serious", cannot be considered an equivalent to the denotative meaning of "??bis" "عابس". The latter according to Hans Wher (p.588) is defined as: "to frown; to knit one's brows; to look sternly; give an angry look". All of the above definitions indicate bodily expressions of the face which could be natural reactions to being sad or serious but surely, they do not mean sad or serious. Nevertheless, the translators maneuvered their way around the meaning of this collocation by finding the nearest formal equivalent in which the meaning can be identified by context of situation, which determines the relevance of the word usage, its impact on the target reader and how they respond to it in those situations. Hence, translating this collocation should have been observed by the indicated verb+ noun linguistic context "يُقطّبون وجوههم" " yuqa??b?na wuj?hahum"

Although the translators resorted to near synonymy strategy to ensure clarity and naturalness of the translated text in which the original message had to be conveyed faithfully and effectively yet, in trying to keep the translation natural and easily read, translators often ran into a collocational clash by combining words that do not belong together. This point is further illustrated by the following example, (Matthew5:45,p.13)

"yushriqu bishamsihi wa?-??li??n " "يشرق بشمسه على الأشرار والصالحين"-

This collocation was translated as: "he causes his sun to rise on the evil and the good". However, this literal translation caused a collocational clash that resulted from two things; (i) combining the verb "cause" with "sunrise" and (ii) from combining "his" with the sun. The verb "cause" according to Oxford Dictionary (1989, p.179) literally means: "make something happen". This definition cannot collocate with "sun rise" because no one can make the sunrise. This metaphorical collocation is connotatively used to convey a message .The sun literally is a symbol of light and metaphorically indicates spiritual light. Therefore, what actually shines and enlightens others is his wisdom and inner light that will be reflected on the "good and the evil". In translators' attempt to select the exact near equivalent, they have scarified the clarity and naturalness of the translated text. Similar errors were committed by students when they adopted the same approach. They neither could render the collocation adequately nor were able to convey the semantic message embedded in the collocation. .

Moreover, biblical collocations that carry special and figurative meanings were translated literally. The meaning reproduced was in terms of the source context was relatively meaningless to the target readers. For example, in the translation of noun +noun collocation, "?amalu-llah" (John ,1:29.p.271):

"وفي اليوم التالي رأى يوحنا يسوع آتياً نحوه فهتف قائلاً هذا هو حملُ الله الذي يزيل خطيئة العالم"

“wa fil-yawmil-t?l?ra?? y??ann? yas??a ??tiyan na?wahu

The Bible translators rendered this metaphorical noun +noun collocation as: "when he saw Jesus passing by, he said," Look, the lamb of God". The literal translation of the collocational constituent "lamb" neither conveys the connotative meaning, which involves the emotional response to this word, nor, it can be easily comprehended by target readers who may have a different cultural background. In fact, it would sound nonsensical. "Lamb" as a symbol of innocence and sacrifice must not be confined to the

denotative literal meaning of lamb. Loss of the metaphorical message and distortion of meaning is inevitable. However, if translators had to resort to this strategy in order retain faithfully the form of the source language ,then Nida suggested using "brackets, parentheses and even italics "(p.165) to ensure clarity of the message and preserve the cultural context of the original message. Thus, acceptable and accurate translations will be inevitable.

4.4 Conclusion:

The comparative findings indicate that there are similarities as well as slight differences between both; the professional translators and MA translation students. One prominent similarity was that they did not seriously consider the vital role played by the context. Accordingly, lexical as well as semantic errors were produced, leading to distortion and loss of meaning.

The slight differences on the other hand between them could be attributed to the long years of experience of professional translation. This was evident in the methods used to transliterate certain culture bound collocations. Also professional translators could easily maneuver their way around when they were at a loss of finding the nearest lexical equivalent. They were capable of adding footnotes and comments to clarify the obscurity and ambiguity for the sake of clarity.

Chapter Five

Summary of Findings, Recommendations and Suggestions for Future Research

This study has investigated the problems of rendering collocations from Arabic into English in three religious texts namely: the Holy Quran, the Hadith and the Bible. It has also focused on the strategies employed by the students and professional translators in rendering collocations from Arabic into English. The findings have come to support the hypotheses of the study outlined in chapter (1).

5.1 Summary of Findings and Discussion

1-M.A translation students encounter many problems when they translate religious texts.

2-M.A translation students tend to use literal translation and do not take the context into consideration in their translations.

3-Professional translators commit errors that are similar to students'.

Based on the discussion of the previous chapter, it was clearly revealed that not only M.A translation students but also professional translators commit errors of lexical and semantic types when rendering collocations of religious nature. Results of test (A) indicated that (93.6%) of students' translations were erroneous. This included (42.5%) errors of lexical type, (37%) semantic errors and (14.1%) were deleted items, while only (6.4%) were correct responses.

The findings of the present study are in agreement with the results which were reached by (Zughoul, 1991; Al-Ali, 2004) concerning the problems in rendering lexical items that are posed on novice translators as well as professional ones. Findings in test (B) also revealed that (47.8%) were errors of lexical type: deleted items marked (29.5 %)

while correct responses accounted for (22.7%). In test (C), (53.9%) of renditions were marked incorrect. This included (39.6%) lexical errors and (14.3%) were errors of semantic nature while (28.2%) were deleted items. Lexical and semantic errors have verified the belief that collocations constitute an area of difficulty in translation. The outcome of the study will be discussed in relation to two points:

A- The various causes of errors committed by the participants of the study, relevant to review of literature.

B- The difficulties posed on translators are due to the nature of theological contexts.

With regard to the causes of mistranslation, the outcome of the results indicated that erroneous translations are attributed to several reasons, which can be categorized as: (i) unfamiliarity with collocations in religious texts. (ii) lack of awareness of the importance of the context in translation. (iii) the cultural and linguistic differences between the SL and TL. (iv) lack of bilingual dictionaries that deal with collocations in general and religious collocations in particular.

(i) Unfamiliarity with collocations in religious texts:

The outcome of this study has proved that the first and most significant reason for committing errors in the translation of religious collocations is the participants' unfamiliarity with certain collocations in the SL as well as in the TL. Certain lexical errors made by students in the three parts of the test reflected the participants' unfamiliarity with collocations within their first language. In general, certain collocations may seem familiar due to their usual occurrence in everyday language so that translators usually have sufficient exposure to such types. Accordingly, they have to be able to recognize these collocational patterns. However, their inability to recognize such collocational patterns is based on factors like these: (i) collocations that have a low

frequency of occurrence (ii) collocational constituents can collocate with each other in a unique way to form meaning that is completely different from its individual elements.

In this present study, students could not distinguish between two similar lexical items in Arabic and this confusion was consequently reflected in their English translations. For example, the verb "?istaraqas" in the collocation, "?istaraqas-sam?a" "إسترق السمع", was confused with "saraqa" "سرق". Similarly, the adjective "??bis", in the collocation "??bisil-wajh" "عابس الوجه", was confused with "q?s?aw ??rim" "قاسي أو صارم".

Lexical errors that are detected in the present study give support to Mahmoud's findings (2005). He has acknowledged that students "are confronted with lexical problems in translation because they are incapable of identifying collocations in their first language" (p.7). In fact, these findings are highly consistent with inferences drawn by Newmark (1988) "a translator has to identify unusual SL collocations"(p.213).

Moreover, Baker (1992) has related this familiarity to "patterns of collocations which have a history of recurrence in the language become part of our standard linguistic repertoire" (p.50). For example, collocations like" شهادة الزور، "shah?datuz-z?r" "عودة المريض"، "?awditi il-mar??" ، "صاح الديك" "??ha add?k" "سنحت ألفرصه"، "sana?atil-fur?aha", are all collocations of everyday use and consequently their renditions by the participants of the study should have been easy and adequate". By contrast, Baker (1992) added, "collocations which have little or no history or recurrence catch our attention and strike us as unusual" (p.50). Hence, there are certain collocations that may be deemed unusual, marked, language specific or culture bound that cannot be easily identified by translators.

On the other hand, Bahumaid (2006) has related the familiarity of collocations to "only native speakers of a language can recognize the figurative potential of collocability of a certain word"(p.135). As for the participants' difficultly in recognizing

and translating collocations, Bahumaid (2006) attributed that to "the relative difficulty in predicting the selectional restrictions of the constituent elements of a collocation" (p. 134).

Hence, in any collocational pattern the combination of lexical items within a given construction is conditioned by the semantic features, which restrict the collocational selection of those items. However, in religious texts and particularly in the Holy Quran, Abdul-Raof (2007) indicated that "certain lexical items may violate the selectional restriction rule for rhetorical and stylistic functions" (p.25). This results in what Baker (1992) called "marked collocations" (p.61). Such collocations are employed in religious texts to create "images" that have in addition to their literal meaning another metaphorical sense (Baker, 1992, p.61). Most collocational patterns in the Holy Quran and in the Bible are considered to be unusual; such as: "?isswadda wajhuhu" " أسود وجهه"، "ishta?alar-ra?su shayb?" "اشتعل الرأس شيبا" ، "?akkat wajhah?" "صكت وجهها".

Students' unfamiliarity of the association of these collocational constituents and their nonstandard compositionality made them unable to distinguish whether the meaning is literal or metaphorical.

(ii) Lack of awareness of the importance of the context in translation:

The findings of the study indicated that the resulting failure of participants' translations is a byproduct of not considering the context and thus managing only to convey the denotative meanings. Specific collocations used in religious texts are so comprehensive in meaning that even professional translators may face difficulties in selecting the right collocate. However, the linguistic and extra -linguistic context have to be taken into consideration so that the connotative meaning of words is signaled and the semantic meaning is disambiguated. This is in agreement with Nida (1964) who has

realized that "translating does involve certain rather severe restrictions imposed by the cultural contexts and linguistic literary styles" (p.4).

This outcome of the study is also highly consistent with Toury (1980) who has related adequacy and acceptability of the translated texts to context; "only by analyzing translated texts from within their cultural- linguistic context can one understand the translation process"(p.128)

Similarly, Newmark (1988) has referred to the significant role played by the context in translation, "words are conditioned by a certain linguistic, referential, cultural and personal context"(p.193). However, the participants of this study overlooked the importance of the context in their translations and resorted to literal translations that completely distorted the meaning of the message. For example, the participants rendered certain metaphoric collocations literally without any consideration to the context thus; the connotative meaning of those collocations was not conveyed, "?ibya??at' '?ayn?hu" "ابيضّت عيناه "، "yushriqu bi shamsihi" "يشرق بشمسه"، "a??arabu ?al? al?uðuni" "الضرب على الأذن " .

Obviously, translating collocations that are so rich of cultural expressions requires broader and holistic background knowledge and not a partial one; that includes the linguistic and the cultural background. Both contexts are regarded as complementary, indivisible and interdependent. Accordingly, there should not be any potential separation between the two and if they are not united as translation takes place, then the translator runs the risk of failure to convey the intended message to TL. Thus, both contexts must be studied before working on the translation itself. Any careless decision in choosing equivalent expressions used in the translated text may cause various problems, such as the loss of meaning.

Furthermore, this study is in agreement with Shunnaq (1993) who has emphasized the role of the cultural context in the analysis of emotive lexical items. He advised translators who render emotive lexical items into English to "take the context into consideration particularly the cultural one which can also become very helpful in analyzing the emotive meaning and render it properly in the TL" (p.39). Shunnaq added, "in Arabic, we have numerous examples of lexical items or expressions, which pose a difficulty when translating into English. These translations look incongruent despite the efforts made by translators and in most cases; translators fail to convey their emotive connotative meanings" (p.39).

(iii) Cultural and linguistic differences between SL and TL:

Evidence collected from the analysis of data indicates that source-language oriented collocations cannot be reproduced in an equivalent way in terms of semantic meaning and lexical equivalents.

This study, in principle, investigated the translatability of Arabic culture-bound collocations into English. In other words, the meaning of collocations has to be communicated from the Arabic culture by its linguistic system into English culture. This process of communication proved to be complicated and difficult. Such complexity lies in the fact that what is considered culturally acceptable in SL culture may be regarded as totally strange and mysterious to TL. For example, Ali (1992) rendered the collocation, "ظل وجهه مسودا وهو كظيم" "?alla wajhuhu muswaddan wahuwa ka??m" as "his face darkens". This rendition is not relevant to the TL culture, therefore, it sounds nonsensical even if it is explained through the context (the birth of a baby girl in a family makes the father angry and full of rage). Hence, specific, culture-bound collocations that are deeply rooted in the structure of the language cannot be easily reproduced in an equivalent fashion. Moreover, their lexical constituents have a set of intrinsic semantic features that

condition their selectional restrictions and thus are untranslatable. For example, the inherent comprehensive semantic features of noun +noun collocational pattern" شيطان رجيم "shay??nun raj?m"", made this collocation hard to render.

The untranslatability of this collocation reflects an area where intercultural equivalence does not exist. The outcome of the study is in agreement with Shunnaq (1997) who holds a comprehensive view on the issue. He believes that Arabic and English are not only remote linguistically, but they are also remote culturally. Therefore, "the translator may find certain lexical items in Arabic that have no equivalence in English because the concepts they refer to do not exist in English. Such terms are normally culture- bound terms"(p.42). Thus, most Arabic collocations which are normally language and culture specific like: "?iq?matu?-?al?t" "إقامة الصلاه" ، "it??uz-zk?t" "إيتاء الزكاه" ، "?ajjul-bayt" "حج البيت"،"?awmu rama??n" "صوم رمضان" have no equivalence in the TL.

The impact of cultural diversity between the two languages is a hindrance in translation. Linguistically, an extreme problem is formed by lexical holes where a lexical item does not have a lexical equivalent in TL. Shunnaq (1997) confirms that "translation of Islamic texts is further complicated when the translator attempts to render a key religious term that constitutes a complete referential gap in English" (p.44). Therefore, a translator would be in despair to find the precise equivalent of Quranic words and expressions that are restricted in their selections to certain collocates. This selection is based on the semantic relationship between the two constituents of the collocates.

(iv) Lack of bilingual dictionaries:

One of the major causes of students' unsatisfactory results in this study is the absence of dictionaries, whether monolingual or bilingual, that deal with collocations in general and in religious texts in particular. These findings are in agreement with Bahumaid (2006), who indicated that students and competent translators commit errors of lexical type due to the lack of bilingual and monolingual dictionaries. He then confirmed that, "no collocational Arabic-English dictionary has been produced so far" (p.147).

Although there are some classical lexicographers such as Al-Tha'aalibi (1981) and Abd-Albaqi (2001) who were keenly aware of the lexical items and their meanings yet, their work is not sufficient as it generally deals with Arabic synonyms in general. Nevertheless, Arabic is so rich with collocations that an Arabic dictionary of collocations would be a great value to students as well as translators. The absence of such comprehensive dictionaries is considered an obstacle, which confronts students as well as translators.

This study is also in agreement with Hafiz (2002) who has emphasized this point further "indeed, what seems to be required is a dictionary of Arabic collocations that will help the advanced learner of the language…..avoid embarrassing mistakes" (p.99). He further continued, "the benefits of such a dictionary will in fact go beyond the foreign learner / user to the native speaker of Arabic, who often confuses between different prepositions when combined with certain verbs" (p.99).

Similarly, Abdelwali (2002) indicated that "Quranic lexemes can be adequately translated into English provided that bilingual dictionaries that accurately document and explicate various meanings of Arabic words, both common and rare, are available" (p.22).

B- The findings of the study have confirmed that difficulties, which are posed on translators, are due to the nature of theological contexts.

Consequently, when translators come across the hindrance of not finding a corresponding TL equivalent for the SL lexical item, they resort to several strategies to overcome the problems encountered. In fact, this is highly consistent with Færch & Kasper's (1983) justifications of using strategies "if the concept of translation strategy were of an empirical value, it would have to be linked to translation problems. Strategies emerge as soon as the translation cannot be carried out automatically" (p.286). In this study, it is evident that in the event of the participants' unfamiliarity with the equivalent TL collocations, various strategies were employed:

Related to the obtained results and the limitation of the study, a number of conclusions have been reached:

1- Strategies that are used by students:

- Using synonyms or near-synonyms.
- Giving the meaning of the collocation
- Resorting to literal translation
- Avoiding the renditions of the collocation.
- Paraphrasing and using literal translation.

2- Professional translators employ additional strategies such as:

- Transliteration.
- Adding footnotes that explain what cannot be translated.
- Adding the cultural context as part of their translation, in parenthesis.

3- Culture-bound collocations of religious nature whether lexical or metaphorical present a special difficulty for the translator to render.

5.2 Recommendations:

This study is believed to have shed light on collocations as a serious problem that faces the translators in general. In fact, since "the patterns of collocations are arbitrary and independent of meaning, within and across languages", (Baker, p. 48), then there are no fixed rules that determine the translations of collocations in religious texts. However, it is imperative that meaning should be the main preoccupation of all translators who have to do their best to transfer as much of the original meaning as they can into the TL. Consequently, translation will sound natural and native-like. In light of the findings of the study, it is recommended that:

- MA translation students would benefit considerably by improving their lexical competence and this can be achieved through extensive reading.
- Instructors should focus on the teaching of vocabulary while emphasizing the important role of collocations in language. Moreover, they should provide the students with intensive training in the use of collocations and in the difficulties involved in mistranslating them.
- Translators must possess adequate contextual knowledge whether linguistic or cultural so that the selection of lexical items can be facilitated
- Translators should be aware of and be well acquainted with the lexical restrictions, multi word-units and ambiguous terms not only in the TL but also in the SL. This will eventually lead to a better and more natural rendition of the message.
- It is recommended that the translator of religious texts should be well versed in the two languages and the two cultures (Arabic and English) so as not to miss any fragment or component of the meaning of the collocations existing in religious texts.
- Translators of religious texts and particularly translators of the Holy Quran should not rely on bilingual dictionaries only, but should consult the views of

Moslem scholars who would provide adequate interpretations to facilitate the process of comprehending the implicit message.

- When transference of the message is not that effective, the translator should supply contextual footnotes, which typically add: (i) implicit SL information so that TL reader can access the SL message. (ii) it smoothes the transference of SL message so that translation achieves a high degree of familiarity, readability, and integration into the target culture.

5.3 Suggestions for Future Research

Some future research that could extend the scope of this study and might be of benefit in teaching students and translators is:

- Constructing a contextual dictionary for religious purposes; that is a field – specialized dictionary that includes terminologies that discuss and deal with lexical problems within their contexts.

- Building a bilingual dictionary that includes categories of vocabulary from the three religious texts. The classification of lexical items is according to semantic areas. Every area explains various meanings of words within their contexts and distinguishes between classical words and modern ones.

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Appendix 1

Middle East University Permission Letter

Middle East University
for Graduate Studies

جامعة الشرق الأوسط
للدراسات العليا

عمادة البحث العلمي
Deanship of Scientific Research

Date:
Number:

التاريخ: 2008/4/12
الرقم:

السادة رؤساء أقسام اللغة الإنجليزية المحترمون،،

الموضوع/ تسهيل مهمة طالبة

تحية طيبة وبعد،

تقوم الطالبة مريم أبو شقرة بإعداد دراسة بعنوان: "مشاكل ترجمة المتلازمات اللفظية في النصوص الدينية في ضوء النظرية السياقية"، وذلك استكمالاً لمتطلبات الحصول على درجة الماجستير في اللغة الإنجليزية وآدابها في جامعة الشرق الأوسط للدراسات العليا في الأردن، ويحتاج ذلك إلى توزيع استبانة على عينة من طلبة الدراسات العليا/ تخصص لغة إنجليزية/ ترجمة في جامعتكم.

أرجو تسهيل مهمة الطالبة وتقديم المساعدة الممكنة مع الاحترام.

شاكرين لكم حسن تعاونكم ،

عميد البحث العلمي
والمشرف على الطالبة

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Appendix 2

Demographic questionnaire

Please fill in the information below:

1-	**Age**				
2-	**Gender**	**1- Male**	**( )**	**2- Female**	**( )**
3-	**Level of Education**	**1- BA**	**( )**	**2- MA**	**( )**
4-	**First Language**	**1- Arabic**	**( )**	**2- English**	**( )**
5-	**Have you done any translation work before**	**1- Yes**	**( )**	**2- No**	**( )**

Appendix 3

Translation Tests (1)

Part (A): 15 Collocations from the Holy Quran

Dear Participants,

You are kindly requested to translate the underlined collocations into English in accordance with the context. There are 15 collocations in each religious text; 15 in the Holy Quran, 15 in Hadith and 15 in the Bible. Your cooperation is highly appreciated.

A) Collocations from the Holy Quran:

1-"خَتَمَ أَللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَٰرِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ".

....

2-"وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰأَسَفَىٰ عَلَى يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ".

....

3-"وَلَقَدْ جَعَلْنَا فِي ٱلسَّمَاءِ بُرُوجاً وَزَيَّنَّاهَا لِلنَّاظِرِينَ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ إِلاَّ مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ" .

....

4-"فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سنينَ عدَداً".

....

5-"ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُ نِدَآءً خَفِيّاً قَالَ رَبِّ إِنِّي وَهَنَ ٱلْعَظْمُ مِنِّي وَٱشْتَعَلَ ٱلرَّأْسُ شَيْباً وَلَمْ أَكُنْ بدعائك رَبِّ شَقِيّاً".

....

6-" ولو رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِّن ضُرٍّ لَّلَجُّواْ فِي طُغْيَانِهِمْ يَعْمَهُونَ".

....

7- "وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلاً ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ".

....

8- "ومَا خَلَقْتُ ٱلْجِنَّ وَٱلإِنسَ إِلاَّ لِيَعْبُدُونِ".

....

9- "فَأَقْبَلَتِ ٱمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ" .

....

10"-فَأَمَّا ٱلْيَتِيمَ فَلاَ تَقْهَرْ وَأَمَّا ٱلسَّآئِلَ فَلاَ تَنْهَرْ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ" .

....

Part (B): 15 Collocations from the Hadith

عن النبي صلى الله عليه وسلم أنه قال:

1-"بني الإسلام على خمس: شهادة أن لا الله إلا الله وان محمدا رسول الله وإقامة الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت من استطاع إليه سبيلاً".

....

2-"آية المنافق ثلاث:إذا حدث كذب، وإذا وعد أخلف ، وإذا اؤتمن خان".

....

3-" إن أبغض الرجال إلى الله الألد الخصم".

....

4- "سُئلَ الرسول محمد صلى الله عليه وسلم عن الكبائر فقال: " الشرك بالله، وقتلُ النفس وعقوقُ الوالدين، وشهادة الزور".

....

5-"كن في الدنيا كأنك غريب أو عابر سبيل".

....

6- "إن الله تجاوز لي عن أمتي ما وسوست به صدورها ما لم تعمل أو تتكلم".

....

7-" فكوا العاني ، وأطعموا الجائع ، وعودوا المريض".

....

Part (C): 15 Collocations from the Bible

1-"ثم صعد الروح بيسوع إلى البرية ليجَّربٌ من قبل إبليس".

....

2-"وعندما تصومون، لا تكونوا عابسي الوجوه. كما يفعل المراؤون الذين يُقطبّون وجوههم لكي يظهروا للناس صائمين".

....

3—" وفي اليوم التالي رأى يوحنا يسوع آتياً نحوه فهتف قائلاً: "هذا هو حمل الله الذي يزيل خطيئة العالم".

....

4-"للثعالب أوجار ولطيور السماء أوكار أما ابنُ الإنسان فليس له مكانٌ يسنُدُ إليه".

....

5–" يرسل ابن الإنسان ملائكته، فيخرجون من ملكوته جميع المفسدين ومرتكبي الإثم ويطرحونهم في أتون النار هناك يكون البكاء وصرير الأسنان".

....

6–" وكانت حماة سمعان طريحة الفراش، تعاني من الحمى".

....

7 - "ثم سنحت الفرصة عندما أقام هيرودوس بمناسبة ذكرى مولده وليمة لعظمائه" .

....

8 – " وقد أوصانا موسى في شريعته بإعدام أمثالها رجماً بالحجارة".

....

9-"لا تسكروا بالخمر، ففيها الخلاعة".

....

10-"أيحلّ شفاء المرض في يوم السبت؟".

....

11-" وفي الحال وهو ما زال يتكلم، صاح الديك . فالتفت يسوع ونظر إلى بطرس فتذكر بطرس كلمة يسوع إذ قال له: قبل أن يصيح الديك تكون قد أنكرتني ثلاث مرات".

....

12- "بل طرحهم في أعماق هاوية الظلام مقيدين بالسلاسل حيث يظلوا محبوسين إلى يوم الحساب" .

....

13- "يشرق بشمسه على الأشرار والصالحين".

....

Appendix 4

Translation Test (2)

Part (A)			
Name of Surah and Ayah Provided for Collocations in the Holy Quran			
Name of Surah	**Surah**	**A?ya**	
Al-Baqra ألبقره	**2**	**7**	"خَتَمَ أللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَٰرِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ" **Verb+ prepositional phrase**
Yo?sif يوسف	**12**	**84**	"وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰأَسَفَىٰ عَلَى يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ" **Metaphorical collocation**
Al-Hijr الحجر	**15**	**18**	"وَلَقَدْ جَعَلْنَا فِي ٱلسَّمَاءِ بُرُوجاً وَزَيَّنَّاهَا لِلنَّاظِرِينَ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ إِلاَّ مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ" **Figurative collocation**
The Cave الكهف	**18**	**11**	" فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سنينَ عدَداً" **Metaphorical collocations**
Mariam مريم	**19**	**4**	"ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُ نِدَآءً خَفِيّاً قَالَ رَبِّ إِنِّي وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْباً وَلَمْ أَكُنْ بدعائك رَبِّ شَقِيّاً" **Metaphorical collocation**
المؤمنون **Al-Mu'minun**	**23**	**75**	"ولو رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِّن ضُرٍّ لَّلَجُّواْ فِي طُغْيَانِهِمْ يَعْمَهُونَ" **Verb +prepositional phrase**
Az-Zukruf الزخرف	**43**	**17**	"وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلاً ظَلَّ وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيم" **Metaphorical collocation**
Adh Dhariyat الذاريات	**51**	**56**	"ومَا خَلَقْتُ ٱلْجِنَّ وَٱلإِنسَ إِلاَّ لِيَعْبُدُونِ " **Noun+noun**
Adh-Dhariyat الذاريات	**51**	**29**	"فَأَقْبَلَتِ ٱمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ" **Verb+ noun /Adjective+adjective**
Ad- Dhuha الضحى	**93**	**9&10**	"فَأَمَّا ٱلْيَتِيمَ فَلاَ تَقْهَرْ وَأَمَّا ٱلسَّآئِلَ فَلاَ تَنْهَرْ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ" **Noun +verb**

Part (B)		
Source and Number of Page Provided for Collocations in the Hadith		
Related by	**Cited in**	عن النبي صلى الله عليه وسلم أنه قال:
Al-Bukh?r?& Muslim	**An_Nawaw?s Forty Hadith p. 34**	: "بني الإسلام على خمس: شهادة أن لا اله إلا الله وان محمدا رسول الله وإقامة الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت من استطاع إليه سبيلاً" **Noun+ noun**
Al-Bukh?r?	**The Blessing of Islam p.57**	"آية المنافق ثلاث:إذا حدث كذب، وإذا وعد اخلف ، وإذا اؤتمن خان" **Verb+verb**
Al-Bukh?r?	**The Blessing of Islam p.61**	"إن أبغض ا الرجال إلى الله الألد الخصم." **Adjective + adjective**
Al-Bukh?r?	**The Blessing of Islam p.8**	"سُئلَ الرسول محمد صلى الله عليه وسلم عن الكبائر فقال: " الشرك بالله، وقتلُ النفس، وعقوقُ الوالدين، وشهادة الزور". **Noun+noun**
Al-Bukh?r?	**The Blessing of Islam p.86**	"إن الله تجاوز لي عن أمتي ما وسوست به صدورها ما لم تعمل أو تتكلم". **Verb+prep+noun**
Al-Bukh?r?	**The Blessing of Islam p.90**	"فكوا العاني ، وأطعموا الجائع ، وعودوا المريض" **Verb+noun**
Al-Bukh?r?	**An_Nawaw?s Forty Hadith p.123**	"كن في الدنيا كأنك غريب أو عابر سبيل" **Noun+noun**

Part (C)	
Source and Number of Page Provided for Collocations in the Bible	
(Matthew, 3:4, p.7)	"ثم صعد الروح بيسوع إلى البرية ليجَّربَ من قبل إبليس". **Verb+noun**
(Matthew, 6:16, p.15)	"وعندما تصومون، لا تكونوا عابسي الوجوه. كما يفعل المراؤون الذين يُقطّبون وجوههم لكي يظهروا للناس صائمين" **Adjective+noun**
(John ,1:29.p.271)	"وفي اليوم التالي رأى يوحنا يسوع آتيا نحوه فهتف قائلاً: هذا هو حملُ الله الذي يزيل خطيئة العالم" **Noun+ noun**
(Matthew, 8:20, p.22)	"للثعالب أوجار ولطيور السماء أوكار أما ابنُ الإنسان فليس له مكانٌ يسنِدُ إليه" **Noun+noun**
(Matthew, 13:42, p.43)	"يرسل ابن الإنسان ملائكته، فيخرجون من ملكوته جميع المفسدين ومرتكبي الإثم ويطرحونهم في أتون النار، هناك يكون البكاء وصرير الأسنان" **Noun+noun**
(Mark, 1:30, p.103).	" وكانت حماة سمعان طريحة الفراش، تعاني من الحمى" **Adjective+noun**
(Mark, 6: 21, p.120	"ثم سنحت الفرصةُ عندما أقام هيرودوس بمناسبة ذكرى مولده وليمة لعظمائه" **Verb+noun**
(John, 8: 5, p. 297)	" وقد أوصانا موسى في شريعته بإعدام أمثالها رجماً بالحجارة" **Noun+prep+noun**
(Ephesians 5: 18, p. 579).	"لا تسكروا بالخمر، ففيها الخلاعة" **Verb+ preposition +noun -**
(Matthew, 12:10 p.35)	-"أيحلّ شفاء المرض في يوم السبت؟" **Noun+noun**
(Luke, 22: 61, p. 258)	-وفي الحال وهو ما زال يتكلم ،صاح الديك. فالتفت يسوع ونظر إلى بطرس فتذكر بطرس كلمة يسوع إذ قال له:"قبل أن يصيح الديك تكون قد أنكرتني ثلاث مرات". **Verb+noun**
(Peter, 2:4, p. 711).	-"بل طرحهم في أعماق هاوية الظلام مقيدين بالسلاسل حيث يظلوا محبوسين إلى يوم الحساب" **Adjective+prep+noun**
(Matthew, 5:45,p.13)	-"يشرق بشمسه على الأشرار والصالحين" **Verb+prep+noun**

Appendix 5

Panel of Experts and Validation Committee

Professor Abdullah Shakir,
PhD Applied Linguistics.
Chairman, Dept. of English Language and Literature.
Yarmouk University.

Dr. Hussein Obeidat,
Associate Professor,
PhD Linguistics.
Director, Faculty Development Center,
Yarmouk University.

Dr. Suleiman Abbas,
Assistant Professor,
PhD Linguistics,
Director General,
Atlas Global Center for Studies and Research.

Appendix 6

Panel of Professional Translators and Reliability Committee

1)	Name	Dia' Salem Qutashat; translator
	Title	editor, dubbing and subtitling trainer
	Employer	Sartawi Group for Translation and Conferences
	Education	B.A in Agriculture, Baghdad University 1970.

2)	Name	Ammar Jaber,
	Title	chief translator, freelance translator and interpreter
	Employer	American Embassy
	Education	BA in English, University of Jordan.

3)	Name	Muhammad Yahya Aburisha,
	Title	university lecturer and translator
	Employer	University of Petra, Sartawi Group for Translation
	Education	M.A in Translation, University of Jordan.

4)	Name	Dr.Reem Salah Sartawi,
	Title	university professor, translator and interpreter
	Employer	University of Petra. Sartawi Group for Translation
	Education	PhD translation and linguistics, Sydney University.